

# THE VOYCE OF THE CRYER.

Containing

1. *A Denunciation of Gods Judgements.*
2. *An Invitation to Repentance to prevent the same.*

Delivered in two Sermons

By *Alexander Udny B.* in Divinity, and Chap-  
laine to his Maiestie in Ordinary, and Mini-  
ster of the Gospell at *Hanking* in Kent.

1. Pet. 4. 17.

For the time yet is come that iudgement must begin at the house of  
God.

Aug. de ciuit. Dei.

*Tunc manifestus veniet inter iustos iudicaturus iusti, qui occulte Generat  
iudicandus.*



LONDON,

Printed by T. C. for *James Bowler* dwelling at the  
signe of the Marigold in *Pauls Church-yard*. 1638.

# VOYCE

OF THE

CRYER

Containing

1. A Declaration of Gods Justice

2. A Declaration of Gods Mercy

3. A Declaration of Repentance to God



By Alexander C. Cryer, Minister of the Gospel in the City of London.

Printed by T. B. at the Sign of the Anchor, in the Strand.

For the Author, at the Sign of the Anchor, in the Strand.

And for the Printer, at the Sign of the Anchor, in the Strand.

1747.

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TO  
THE RIGHT HONOV-  
RABLE WILLIAM EARLE OF  
PEMBROKE, LORD HERBERT  
of Cardiffe Marmion S. Quintin, Lord  
Steward of his Maiesties Houshold, Lord  
Warden of the Stanneries of Devon. and  
Cornewall, Gouvernour of Portsmouth,  
Chancellour of the Vniuersitie of Oxford,  
Knight of the most noble Order of the Gar-  
ter, and one of his Maiesties most  
*Honourable Priny*  
Council.



Right Honourable, there be  
two causes which should  
mooue and force all hearts  
to mourne and lament (the  
feare of evils and losse of  
good) these two may come  
in one day, saith the Pro-<sup>II. 47. 9.</sup>  
phet, there are two sorts of men, the one good, the  
A 2 other

## The Epistle

other euill; good men doe euer sorrow, for this world is their hell; and euill men should euer sorrow and lament, for God is their enemy? the one for the afflictions which they feelee, the other for the iudgements which they may and doe feare: Verba iusti dolore sunt plena. To the wicked Stimulus conscientiae est scelerum poena.

*Gregor. Mag.  
5 moral.*

The times are such as should bedew, the words of good men with lamentation. Quocunque aspiceres luctus gemitusque sonabant, Formaque non taciti funeris intus erat. The godly doe and must take to heart grieefe for sin: for thereby God is moued to wrath against vs, the times of grieefe beseemeth not the seasons of ioy.

*Hier. in 61. c.  
Esa*

Heu quàm difficile est imitari gaudia falsa? Difficile est tristi, fingere, mente, iocum.

*Ouid. 1. trist.  
Et 3. Claudian*

My speech must be short, because I speak of grieefe, which our times doe require to bee performed of all, albeit a few of all doe supply the same: yet they to whom the Lord hath bestowed many and rare blessings, may and should fill vp the gap. Of the which number your L. is a speciall member vnder God and his Maiestie in this kingdome for the aduancement of Gods glory, and all good workes; which

## Dedicatory.

which godly and noble, and worthy disposition, is knowne to bee in you, the effect is at all occasions proving the same, to the great comfort of all well disposed people of this land. And as the Scripture Luke 2.52. saith, That as the Lord Jesus, our righteousness, did increase in yeares, stature and wisdom, so he did in the fauour of God and man; and from Christ as the fountaine, these blessings are distilled upon the children of men, according to the measure of Gods dispensation: which Salomon praying for obtained, whose example no question your Lordship hath followed, who not onely haue Gods holy Spirit, moouing you to bee zealous of good workes, whereby Gods great fauour is manifested; and in so great estimation with so mighty a Monarch: but also honoured, respected, loued, by Church and policy, and so by consequent most deserving, that all should haue their eyes and hands directed vnto you, as to praise God for so good an instrument, as also to encourage you to goe on in so godly and righteous course of life to the end of this mortall life, and then to enioy your crowne of life eternall. In consideration of these great gifts bestowed on you, I haue made choise of your honour,

## The Epistle

Seneca lib. 1.  
cap. 8. de ben.

and that with great cause, Sive enim illustrem generis prosapiam scrutor, sive devotam in Deum pietatem ruminor, sive summam in literas & studia humaniora, propensionem reputo, sive siugularem in Doctos & literatos quosvis clementiam pensito: sive illustres dotes alias, verè dignas considero, optime, inter optimos in venio. And seeing these gifts are extended to many out of your Lordships good inclination, and vnto me also, I cannot but say with Æschines, who when Zocrates schollers did bring gifts vnto him in token of their thankfulnessse, yet Æschines his affection was comparable with any, albeit worthy of Zocrates, but one thing I freely giue which is my selfe. And seeing I haue receiued fauour at your Lordships hands, I wished I could expresse my thankfulnessse in greater measure, then my ability will permit: yet I offer my seruice and this myte of my weake labours to your honourable protection, albeit not fit for the presse in so great light, had I not beene vrged by the well affected that heard it. It merits with the security and iniquity of the time, my desire is, that it may rouse  
up,

## Dedicatory.

vp, all those that are asleepe in sinne, a double respect makes it due vnto your Lordship, *Nimis enim ingratus scytha vel geta fuerim*, if I should not acknowledge my particular obligation, and secondly your Lordships propensitie, and ardent study to aduance Gods glory, the safety of his royall Maiestie and welfare of your countrey, for these causes and many more, *Libellum mole quidem, sed non pondere exiguum*, reuerenter offero, atque inscribo, & hoc qualecunque monumento, singularem obseruantiam, gratitudinem & charitatem meam declaratam, ac testatam volo, alacriori animo obtaturus multo nobiliora, si facultas voluntati respondere posset. And thus ceasing further to trouble your Lordship, but neuer ceasing to honour and serue you, praying the God and father of our Lord Iesus Christ the father of glory and mercy, who in these last dayes of the world hath drawne vs out of darknesse vnto his marueilous light, through the Lord Iesus by the spirit in the word, increase, preserve, and blesse your honour, with all sort  
of

## Dedicatory.

of heavenly and earthly blessings; and when yee  
foughten the fight of faith and finished your  
course with ioy, that yee may at the last day, be  
crowned with immortall and eternall glory.

Your Lordships most humble

and dutifull to be commanded,

Alexander Vass.



# THE VOICE OF THE CRYER:

*Containing*

**A FEAREFULL DENUN-  
CIATION OF GODS  
IUDGEMENTS.**

The Text MATTH. 3. 10.

*Now is the axe laid to the root of the trees, therefore every tree  
which bringeth not forth good fruit, is hewen downe and cast in-  
to the fire.*



Mongst the many meanes which  
the Lord vseth for the conuerſion  
of ſinners, to draw them vnto re-  
pentance, two are moſt ordinary,  
effectuall and common, his Mer-  
cies and his Iudgements; both  
ioyned together in one verſe, by the  
ſweet ſinger of Iſrael; *Of Mercy* Pſal. 101. 7.  
*and of Iudgement* O Lord God vnto  
theu will I ſing: both comprized in  
this Verſe by Iohn Baptiſt the forerunner of Chriſt. Mercy,  
B that



that God had also amongst others, raised vp to preach vnto them the doctrine of Repentance, that as yet they had time, wherein they might repent, that God would accept of their repentance, if it were in sinceritie; that if they did bring forth good fruit, they should not be hewen downe: Iudgement, that vnlesse they did bring forth good fruit, they should be hewne downe and cast into the fire: vnlesse they did repent and become new men they should be condemned, and tormented with the Diuell and his Angels world without end.

Before I come to handle the words in particular, diuers things are to be obserued in generall: viz. 1. Concerning the Occasion. 2. The Substance. 3. The Method. 4. The end of this Commination.

Touching the Occasion: thus it was with many of the *Pharisees* and of the *Saducees*, although with others they went out to be partakers of *Iohns* Ministry, yet because they accustomed themselves to and outward shew of Religion, without sincerity, presuming vpon the externall priuiledge which they had of being *Abrahams* seed, Circumcised as the children of *Abraham*; and therefore that God was bound vnto them, and that being the seede of *Abraham* by generation of the flesh, they were within the Couenant of Grace, and should be saued.

Therefore Saint *Iohn* doth in the words of my Text endeavour to overthrow this their presumption, exhorteth them vnto repentance, whereby they might both perswade themselves, and testifie the same vnto others, that they were not bastards but true sonnes; not the children of the Diuell, but the children of *Abraham*, by faith in Christ Iesus. Hence three things may be obserued.

3. Things to be obserued.

1. *Obser.*

Mar. 6. 29.

First, that many may outwardly submit themselves vnto the Ministry of Gods Word in hearing the same, which yet notwithstanding doe it not in sincerity. The *Pharisees* and the *Saducees* went out as others did, submitted themselves outwardly to the Ministry of Gods Word preached by *Iohn*, and yet in hypocrisie: thus did *Herod*, of whom it is recorded that he reuerenced *Iohn*, and when he heard him, he did many things, and



and heard him gladly, and yet in hypocrisie: thus did *Simon Magnus*, of whom it is written, that *hee beleued also and was Baptized, and continued with Philip, and wondered when hee saw the signes, and great mirasles which were done*: thus I feare many of vs doe; we come but in hypocrisie, we heare but in hypocrisie, this commeth to passe either when we heare to be scene of men, and respected by them, or when we heare for nouelties sake, or when we heare for feare of punishment sake, or when we heare that we may carpe & cauer at that which we heare, or when we heare for any other respec<sup>t</sup> then for the glory of God and our owne saluation. And as in the hearing of Gods Word, so likewise in the receiuing of the Sacrament, in Prayer, in giuing Almes, in Fasting, and they may be done in hypocrisie.

A. 8. 13.

This may teach vs to be diligent and carefull, that when either we heare Gods Word, or performe any other part of his seruice, we may doe it in sinceritie, as true *Nathaniels*, without guile.

Secondly, that the Ministers of Gods word ought to take notice of their hearers, of the vices whereunto they are giuen, and accordingly to rebuke them for the same: when *Iohn* saw many of the *Pharises* and *Saducees*, and knew (no doubt by the reuelation of Gods spirit) that they were come in hypocrisie, he rouseth them vp with this alarum, *Now also is the axe laid to the root of the tree*: thus did our Sauour Christ at diuers times, some come to him in hypocrisie, some in sincerity, accordingly he behaued himselfe towards either. This will be profitable towards Preachers, this will be profitable for hearers, hereby Gods glory shall be aduanced, the kingdome of the diuell and sinne destroyed: shall it not be profitable for Preachers when they can distinguish betwixt chaffe and corne, when they out of a good conscience can approue themselues to be right disposers of the mysteries of Gods kingdome; to be such, as without respect of persons endeauour to beat downe sinne, and ouerthrow the kingdome of Satan? Shall it not be profitable for hearers, when by the lanterne of Gods word, they shall see euen the secrets of their heart discouered, their most neere and

2. Obser.

deere finnes rebuked? Will it not be for the advancement of Gods glory, when both Preachers and Hearers, in speaking and hearing, conforme themselves vnto Gods will, Preachers by a conscionable rebuking of sinne; Hearers, by a conscionable practize of Gods word, for repressing sinne; and when finnes are thus particularly rebuked by the ministry of Gods word, they must needs goe to wracke, and so the kingdome of the diuell ouerthrowne.

This serueth for exhortation both vnto Preachers and people; Preachers, that they may with the eye of discretion, distinguish betwixt their hearers, taking particular notice of their chiefest vices, that with an holy and bold resolution to rebuke them for the same, without respect of persons; let them with *Nathan* tell *David*, *thou art the man*; with *Iohn* the Baptist, tell *Herod*, *it is not lawfull for him to haue his brother Philips wife*; and here vnto the *Pharises*, *Now also is the axe, &c.* People, that they may willingly submit themselves vnto the reproof of Gods word: Art thou wounded? suffer thy wound to be lanced. Art thou sicke? be contented to take bitter pills, that thou maist be whole. Dost thou come an hypocrite? let Gods word sharper then any two edged sword meet with thee, that thou maiest goe away a sincere Christian, esteeme them most, which doe least sooth thee vp in thy finnes, and account them not alwayes thy best friends which sowe pillowes vnder thy arme-holes, which proclaime peace when there is warre, which tell thee thou art reconciled vnto God, when thou knowest that thou doest not feare nor serue him, which cast thee asleepe in the bed of security, which moue thee rather to applaud them, then to mourne for thy selfe, and for thine owne finnes, which both thou hast and dost commit against God.

Thirdly, that no externall benefit, blessing, or prerogative bestowed either vpon our selues, or our predecessors, can make vs happy, vnlesse we liue an holy and sanctified life according to Gods will reuealed in his word, and the holy conuersation of those, for whose sakes we esteeme our selues blessed. The Pharisies and Saduces descended of *Abraham* according

ding to the flesh, did therefore account themselves to be happy; whose error in judgement, as *St. Iohn* doth here reprehend, to our Saviour at another time, *If ye were Abrahams children, ye would do the workes of Abraham*; and againe, *Ye are of your father the devill, and the lust of your father ye will doe*: Behold therefore (saith *Paul*, confirming this doctrine) *the bountifullnesse and severitie of God, towards them which have fallen severitie, but toward thee bountifullnesse, if thou continue in his bountifullnesse, or else thou shalt also be cut off*. And againe, for Circumcision *verely is profitable if thou do the Law, but if thou bee a transgressor of the Law, thy circumcision is made uncircumcision*. What shall it availe thee to descend of good parents, if thou dost not imitate them in holinesse and sanctification; yea, this shall tend more to thy condemnation, then to thy salvation or consolation: example we have of this in *Hophni*, and *Phinias*, the two sonnes of *Ely*, who was the Priest of the most high God, that for their wickednesse were slaine in battell, and their posteritie was rooted out for ever before the Lord. *David* was a man after Gods owne heart, yet hereby neither was *Ab-solon* preferred from hanging, *Amnon* or *Adonijah* from being killed, neither was it sufficient for *Iudas* that he was a Disciple of Christ, because he did not imitate the righteousness of Christ. The *Israelites* did eate Manna from heaven, the food of Angels, and yet died because of contempt. Not to multiply examples, as the Idolatry of *Terah*, did not hinder *Abraham* his sonne from worshipping the true God; so it did not profit *Cham*, that his father *Noah* was a holy and just man. Greater cause have parents to boast of their religious children, then children of their religious parents.

The Reasons of this Doctrine are these: First, in respect that if true happinesse did proceed from any externall privilege or prerogative, then Christ Iesus were not the onely or true ground of mans salvation, we might be happy without him; but there is no happinesse without Christ, *by him we are reconciled unto God*, & therefore no externall prerogative doth avail at all; *the iust man shall live by his faith in him*.

Secondly, in respect of the Covenant betwixt God and *Abraham*,

*Quid prodest tibi primum saluatore nomen, si non habere pietatem in moribus?*  
*Ber. sup. cant. ser. i.*

*I Sam. 4. 17.*

*Quid prodest tibi quod filius Abraham fueris, si non habueris pietatem in moribus?*  
*Thare luteri deorum cultorem?*

*1. Reason.*

*Hab. 2. 4.*

*2. Reason.*

- Gen. 17. 9. *Abraham*, which was, that God should be the God of *Abraham*, and his posteritie also; whereunto there was a condition annexed, that *Abraham* and his seed after him in their generations for euer should keepe the couenant of God, wherein if they did faile, in making defection from God, then the Lord was not bound to performe his part of the Couenant towards them: now they hauing broken their part of the Couenant, in making defection from God; therefore this externall priuiledge in being the seed of *Abraham*, doth not free them from Gods judgements: when the righteous man falleth from his righteousness and committeth iniquitie, he shall dye in sinne, and his righteous deeds, which he hath done, shall not be remembered.

## 3. Reason.

Thirdly, because if there should bee any true happinesse to the wicked, for claiming affinity to the Saints, then there should be a liberty to sinne, hauing this as a pretext of their sinne; yea it should be more offensiue to the Saints, whereby there should bee as a doore opened, whereby others might sinne.

*Si mandata  
domini custo-  
dies scriberis  
cum electis, si  
autem prae-  
cepta quae man-  
dauit dominus  
aliquid boni,  
adieceris ho-  
mori, hoc eris  
apud deum  
quasi futurus  
eras. Enchirid.  
3. hist. eccles.  
text. lib. de pu-  
dicitia impio  
Gal.*

The vses of this doctrine are diuerse; and first it reprobeth the Papiſt, who affirme, that by their workes, *de congruo & condigno*, (that it is by the good workes of others) men may be ſaued. The originall of this error, was inuented by one *Hermes*, to whom (as they alledge) an Angell did appeare, praiſing him for his good workes, who ſaid, if thou keepeſt the Commandements of God, thou ſhalt be written with the elect, but if thou do more good workes, then the Lord hath commanded, that thou ſhalt be more honorable before God then thou was to be.

*Bez. in cap. 2.  
ad Coloſ. 2. 22.*

*Rom. 3. 24.*

This testimony is worthy of ſmall credit, ſeeing euer his whole workes are repudiated by thoſe of greateſt Antiquity, amongſt the learned, *Enſebius*, and *Tertullian*, *S. Hierome*. This is a moſt fearefull coſenage of Gods, as if men could do more then they are bound to doe, this is not the way to appeare righteous before the Lord: The Patriarches did obſerue the Ceremoniall Law, yet hereby they could not be iuſtified, For by the workes of the Law ſhall no fleſh be iuſtified before God: we are iuſtified ſicely by his grace, through the Redemption that

that is in Christ Iesus; when euen such as are most holy haue done all what they can, they may say *they are but vnprofitable* Luke 17. 10. *seruants*; if those who haue had the greatest measure of sanctification, were not of sufficiencie to deliuer themselves from the power of death, how much lesse are we able, *which pull iniquitie with the cords of vanity, and draw sinne vnto vs as with cart ropes*; this extent goeth further: In that the Spirit saith, *There is none that sinneth not, and doth good, no not one*: If then the Papist did but awake, and see a sight of his owne sinnes, hee would go out of himselfe, and from all earthly helpe, & cloath himselfe with the righteousness of Christ; yea euen many of them being summoned by death, the Law accusing them, their conscience tormenting, the iudge condemning them, reason conuincing them, and Sathan ready to execute the sentence of indgement vpon them, are forced to foregoe their errors, and consent to the truth of this Doctrine, that there is no saluation but in the blood of Christ crucified: if they would take notice of good workes, they may finde that they are the proper gift of God, not inherent in them, or an acquired habit by them, but onely by imputation of Christs righteousness.

*Discede bona  
merita tua &  
videbis quia  
dona sunt  
mea. August.  
de G. Apost.  
ser. 2.*

The second vse of this Doctrine, is to distinguish betwixt the godly and the wicked; the godly are neuer at rest, neither haue peace of conscience, for any externall benefit bestowed vpon them, vntill they haue an inward sence and feeling of Gods mercy in their hearts, whereby they are powerfully through the Spirit of regeneration, to performe the workes of sanctification, and to make Gods benefits tokens of their loue, by obedience to his will: the wicked by contrary, presume vpon outward blessings, and externall prerogatiues, resting vpon them without any further endeaour for holinesse in life and conuersation.

*2. Vse.*

The third vse of this Doctrine is for exhortation; doe not account your selues happy for any earthly benefit, vnlesse it be sanctified, neither labour for any, but so farre as they haue relation to Christ. Wealthy *Iob* became quickly poore, the honour of *Herod* consumed with vermine, *Sampson* lost his strength, *Dives* with his riches perished: Reioyce not euen in the

*3. Vse.*

Rom. I. I. 21.

Hoc non fa-  
cerent Lacedæ-  
monij.

the Gospell it selfe, without profit thereby, for if thou doest abuse it, or contemne it, God will remove it; if God spared not the naturall branches, take heed lest he also spare not thee: thou art but a wilde Oliue; get thee vnto Christ as a branch ingrafted into this stocke; and being incorporated, and as it were become one with him, keepe with all diligence that prerogatiue, that nothing diuert thee from him. If the Heathen could say vnto his Countrey men the *Athenians*, when they committed any offence, certainly our enemies the *Lacedæmonians* would not haue done thus, thereby to dissuade them from their lewde behauiour; much more wee which are created according to Gods owne image, which weare the badge and cognizance of Christians, learne both in respect of that nobility which wee haue in Christ, and that glorious eternitie which wee hope for when mortality shall bee swallowed vp of life; to abstaine from relying vpon any externall prerogatiue, but onely as wee are in Christ, of whom we are denominated Christians: thus of the occasion,

Mat. 4. 6.

Isaiah 5. 4.

Ibid. 4.

Touching the substance, it containeth matter both of mercy and of iudgement, which were the two parts wherein the ministry of *Iohn* consisted, as it was foretold of him: so likewise here he doth faithfully execute and performe both. The whole speech is figuratiue and allegoricall, which may be thus resolved: God is compared to an husbandman, who had planted a vineyard in *Iudea*, namely his Church, which from time to time he had manured and dressed, *What could I haue done more to my vineyard that I haue not done vnto it?* The people are compared vnto trees, of which the Lord saith, *I looked that it should haue brought forth grapes*: The ministry of *Iohn* to an axe, that will cut quickly; either to hasten to damnation, or to saluation: By the rootes of the trees, are meant the soules and consciences of men, to which the word is well applyed: The hewing down and casting into the fire, signifieth the finall sentence which at the great day shall be executed vpon such, as at the hearing of the Gospell preached, remaine vnfruitfull: so y<sup>t</sup> it is thus much in effect, as if *Iohn* had said vnto them; as trees when they neither blossome in the summer, nor render increase in the time of reaping,



reaping, notwithstanding of their planting and pruning, are fit for nothing but to be cut downe and cast into the fire: euen so likewise ye for all your glorious shewes, vntill ye take heed vnto your selues, and bring forth fruit worthy amendment of life, shall by the power of my ministry, be hewen downe & cast into the fire, euen prepared and fitted for eternall destruction.

Hence two things may be noted from this Allegorie: First, touching the husbandman, hee is God; thus hee writeth of himselfe, thus our Saviour testifieth of him: an husbandman, in respect he is the first planter of his Church: as also because he is the continuall dresser and manurer of the same: an husbandman in whom we may behold both skilfulnesse, and painefulnesse, in hedging it, gathering out the stones of it, building a tower therein, purging it, pruning it; and carefulnesse to plant it with the best plants, to hedge it, to watch ouer it, to defend it from wilde Boares, and Foxes: and patience in looking and waiting from time to time, from yeare to yeare, that it may bring forth good fruit.

Touching his husbandry it is the Church so named in many places of Scripture, and that in diuerse respects; as a vineyard hath need of planting, watering, pruning, purging, digging, & dunging; so the Church hath neede of planting, watering, pruning and purging; as vineyards are not euery where, but there where they are planted; so the Church is not euery where, but there where the Lord hath planted the same: as in a vineyard there are Vines; so in the Church is Iesus Christ, the true Vine-tree of life, whose branches are all such as by faith cleaue vnto him, which abound in fruit, and bring forth pleasant grapes, euen the gifts and graces of Gods Spirit: as the grapes are gathered and pressed out; so are the members of Gods Church, their faith, patience, experience, and hope, are manifested; are not teares pressed out? yea oftentimes their blood for the testimony of a good conscience: finally, as in a vineyard all the trees are not fruitefull, but some prouing barren, are cut downe and cast into the fire; so in the Church, all are not liuing branches of this true Vine, many proue fruitlesse, and therefore shall be taken away and perish: Wherefore see

Isai 5.2.

Ier. 2.21.

Iohn 15.1.

Psal. 80.9.

Cant. 2.12.

Isai. 3.14.

Ezek. 17.6.

1 Cor. 3.6.

ing God is the husbandman, & the Church is his Vineyard, let vs pray vnto him, that such as are not yet planted, may by him be transplanted from their old stocke *Adam*, and may bee ingrafted vpon the roote of *Iesse* Iesus Christ, and that such as are already ingrafted, may bring forth good fruit. God hath bene painfull about vs, he hath bene carefull ouer vs, he hath bene patient, waiting for our fruitfulness; he might haue digged vs downe long agoe, hath hee spared vs yet. O then let vs not proue barren, but fruitfull in good workes! Thus of the substance.

Touching the Method, *St. Iohn* denounceth iudgement, to rouse them from their securitie, and awaken their sleepe consciences, calling them a generation of Vipers, bidding them amend their liues, and repent them of their sinnes, telling them now also *The Axe is laid to the roote of the tree*, and that whilste that they did bring forth good fruit, they should bee hewen downe and cast into the fire; and yet vnder this, he doth also offer them mercy, that if they did bring forth fruit worthy of amendment of life, they should not bee hewen downe, but perpetually saued.

Hence two things may be obserued; First, that the Law must precede the Gospell. Secondly, that the Gospell is to bee conioyned vnto the Law, and to accompany the same.

For the first, the Law must precede the Gospell, the Ministers of Gods word must first denounce iudgement out of the Law against sinne, before they proclaime mercies out of the Gospell vnto sinners; thus dealt God with *Adam* before his fall, *In that day that thou eatest thou shalt die the death*: so also before the giuing of the Law; there were thunders, lightnings, yea Mount *Sinai* was all in fire and smoake, the trumpet sounding exceeding loud, and the Mountaines trembled, and all the people were afraid of death. Thus *Isaiah* begun his prophesie; thus did *Iohn* begin his; thus our Saviour Christ, thus *Peter*; thus the Apostle *Paul*; and thus *S. Iohn* in the words of my Text.

### 1. Reason.

The Reasons hereof are these: First, because hereby the pride and corruption of our nature is cast downe, by the Law.

As



As in a glasse we behold and attaine a knowledge of our owne infirmities, as the Apostle Paul saith, *I knew not sinne but by the Law, for I had not knowne lust, except the Law had said, thou shalt not lust.* Secondly, hereby our consciences are pricked in respect of our finnes, as the Lawes were when they came vnto the Apostles, said, *Men and brethren what shall we do?* Thirdly, because hereby impenitent sinners should haue no cloake, whereby they might pretend ignorance, or vpon presumption apply Gods mercies vnto themselves, which doe not belong vnto them.

Rom. 7. 7.

2. Reason.

Act. 3. 37.

3. Reason.

The vse of this Doctrine, is both for reprehension, and exhortation; for reprehension vnto such as doe not preach the Law, & vnto such as cannot abide to heare the Law preached, such do not imitate Iesus Christ aright, who told his hearers, *That vnlasse they did repent, they should all likewise perish.* Some againe cannot abide to heare the Law preached, they are all for mercy, the Gospell, saluation; and yet they liue contempters of mercie, enemies of the Gospell, dispisers of grace and saluation; they desire to sinne securely, to haue pillowes sowed vnder their arme pits; they neglect their duty towards God, by their Acrieline, prophannesse, ingratitude, idolatry, blasphemy, prophanation of the Sabbath; and yet would heare of nothing but mercy; they neglect their duty towards their neighbour, by their disobedience and maliciousnesse, vncleanesse, theft, falshood, conetousnesse, drunkennesse; and yet would heare of nothing but mercy; they would haue plaisters before they bee wounded, physicke before they be sicke, cordials before they haue corrauiues, which is absurd.

1. Vse.

For exhortation, that Preachers lift vp their voyce like a trumpet, and to tell the people of their finnes, threatening Gods iudgements against them for the same vnlasse they do repent. Vnto people, to endure patiently the threatnings of Gods word, to be so much the more willing to heare them, because they will awake you vp from your finnes, and call your conscience that ye may abandon them, yea when ye come to the hearing of Gods word, make this reckoning, to bee rebuked, perswading your selues, the lesse ye are soothed, the more

2. Vse.

profitable shall it be for you.

For the second, the Gospell must be conioyned vnto the  
 2 Sam. 12.13. Law: *Iohn* although he doth denounce iudgement, yet if  
 they would bring forth good fruit, he doth also offer them  
 Isai 1.19. mercy; thus did *Nathan* vnto *David*, *Isaias* vnto the *Leues*,  
 Luk. 13.5. and *Christ* vnto his Hearers. The Reasons herof are these;  
 first, because the preaching of the Law, doth properly belong  
 to such as are impenitent and not conuerted, vnto such as con-  
 tinue in their sinne, vnto hypocrites and secure Christians, ac-  
 cording to that of the Apostle, *The Law is not giuen vnto a*  
 1 Tim. 1.9. *righteous man, but vnto the lawlesse and disobedient*; whereas  
 Isai 61.1. the Gospell doth belong vnto the penitent, to such as are poore  
 in spirit, and contrite in heart. Secondly, because as wicked  
 men are more terrified from sinne by Comminations from the  
 Law, so the godly by Gods mercies proclaimed in the Gospell.  
 Gal. 3.2. Thirdly, because the Law onely teacheth vs what we should  
 be, the Gospell how we may be such. Fourthly, because the  
 Law without the Gospell is ineffectuall; *By the workes of the*  
 Rom. 3.20. *Law shall no flesh be iustificed; the letter killeth, but the spirit gi-*  
 2 Cor. 3.6. *ueth life; The Law is the Administration of condemnation; the*  
 Ibid. 9. *Gospell, the ministration of righteousness*, couering our finnes,  
 healing our diseases, offering free remission of finnes by Iesus  
 Christ, vnto all which as belecue in him.

This serueth both for Exhortation and Reproof: Exhor-  
 tation to vs, to distinguish betwixt the Law and the Gospell,  
 betwixt the threatnings against impenitent sinners, and the  
 promises vnto the penitent, that they preach the Law vnto such  
 as haue most neede, and the Gospell vnto such as haue most  
 need of it; as also because they cannot exactly distinguish of  
 their hearers, therefore let both be conioyned together, that  
 neither the penitent despaire by the preaching of the Law, nor  
 the impenitent presume by preaching of the Gospell, vnto  
 the people to prepare themselves, either for threatnings or  
 comforts, according vnto their present estate: threatnings if  
 they are impenitent, comfort if they are cast downe, through  
 the consideration of their finnes: as also to be carefull in the  
 application of Gods word, that they doe not apply the Gospell  
 vnto

vnto themselves, continuing in sione; neither the Law, if they truly repent them of the same.

This should teach vs, when either preaching nothing but iudgement, or nothing but mercy; by the former terrifying Gods children, by the latter imboldning the wicked: this re- proueth the people, which either looke still for mercy, or still for iudgement, and which either out of a conceit of the sincerity of their owne hearts, apply mercies vnto themselves, and iudgement belongeth vnto them; or out of a needlesse or wrong suspicion of their owne hypocrisie, apply Gods iudgements vnto themselves, when as mercies are propounded vnto them, and they are the children of God. Thus of Method.

Touching the End why Saint *Iohn* doth thus threaten them: It was that they might take notice of their present and miserable estate, and whilst they had time might repent, and so escape the danger. Hence this obseruation doth arise:

That before God doth inflict any iudgement, he giueth ad- uertisement and warning thereof, that it may be preuented: thus he did vnto the first World, vnto the sinfull Cities, vnto the *Nininites*; thus did our Saviour vnto *Ierusalem*, he gaue warning of that lamentable destruction, yea before it came to passe, diuers signes did appeare, aduertisements for desolati- on, as *Iosephus* doth relate: and did not God giue vs suffici- ent warning, and aduertisement of those iudgements which of late haue fallen vpon this Land; thus doth *Iohn* at this time to the *Pharisees*.

And *Iohn* doth this, first that those his aduertisements and warnings might moue vs to repentance; this effect they wrought both in wicked *Ahab*, and likewise in the *Nininites*: the hunter doth not disquiet his prey, but rather waits till it rest, that he may thrust it through; but God doth rouse vs vp, least we be thrust through. Secondly, that the wicked may be the more inexcusable, yea & forced to approue of Gods iudge- ments when they fall vpon them.

This serueth for Instruction, Exhortation, and Reprehen- sion: Instruction, to shew vs the truth of that excellent com-

fort, that God doth not delight in the death of a sinner, if he were desirous to destroy he needeth not to giue vs warning, but because he is unwilling we should perish, he doth giue vs admonition of our danger that we may repent.

Joel 2.14.

**Exhortation**, seeing it hath pleased God to giue vs warning, O let vs in time take warning, let vs humble our selves vnder the mightie hand of God; let vs rent our hearts and not our garments, and returne vnto the Lord; wee shall finde him mercifull and gracious, slow to anger, and of great kindness.

Ier. 29. 29.

**Reprehension**, we haue not taken to heart Gods aduertisements and warnings: the Lord may complaine of vs as he did of his owne people, *that we would not heare*: great iudgements haue sealed vpon vs already, greater may, as they are daily threatened, because we doe not heare. Both the *Israelites* and the *Iewes* were led into captiuitie, the one vnto *Syria*, the other vnto *Babylon*, because they would not heare, they despised those warnings which were offered: did not the *Spaniards* in 88. seeke the destruction of this Land, as he doth now: did not the *Papists*, Anno 1605. in that horrible Gun-powder treason, plot the death both of Church and Common-wealth? Doe not innumerable Locusts of the bottomlesse pit of hell, sent by the diuell and that Romish Antichrist, swarme in this Land? Hath not there beene such a Pestilence of late, that the like was neuer amongst vs? How many haue died by famine at home, by the Seas and Sword of the enemy abroad? yet for all those aduertisements we neglect Pietie, prophane Gods Sabbath, blasphemie hisname, omit the duties both of the first and second Table: where is our amendment and conuersion vnto the Lord, wee rather increase then decrease in wickednesse? and is not this one euident token that the Lord will yet poure an heauier iudgement vpon vs, Rebellois Nation, contemning the day of our visitation, therefore as *Hosea* said to *Indah*, loe I say to *Britaine*, *Hear the word of the Lord yee children of Britaine, for the Lord hath a controuersie with the Inhabitants of the Land, because that there is no mercy nor truth, nor knowledge of God in the Land: by swearing, and lying, and killing,*

Hosea 4.1.2.  
3.4.

*killing, and slaying, and whoredoms, they brake one, and blood  
tongued blood; therefore shall the Land mourn, and every one  
that dwelleth therein, shall be cut off, &c.* We feare the sword it  
may seaze vpon vs, let vs then repent in time of all our sinnes.  
In taking to heart the iudgements threatned, let vs make vse  
of our time of peace, in being zealous of Gods glory and our  
owne saluation; let vs turne to our first loue, from whence we  
are fallen, ere the Lord make a full end of vs: let vs imitate such  
as feared the word of the Lord among the seruants of *Pha-* Exod. 9. 20.  
*raah*, who being warned by *Moses*, made their seruants and  
their cattell to flye into the houses; let vs, I say, take warning  
in time, lest iudgements seaze, as vpon the *Sodomites* in the  
like kinde, take vs at ynawares, whilst we expect no such thing.  
These of the end.

*This is Generall, both touching the Occasion, Substance,  
Method, and end of this Commination: I come now to speake  
of the words in particular.*

*Now also is the axe laid to the root of the trees, therefore euery  
tree which bringeth not forth good fruit, is hewne downe  
and cast into the fire.*

**T**Hese words containe a denunciation of iudgement, con-  
sist of these three parts, which all concerne the same. 1. A  
publike Proclamation of Iudgement, *Now also is the axe laid  
to the root of the trees.* 2. The extension, or generality of this  
Iudgement, *euery tree that bringeth not.* 3. The Execution,  
accompanying the contempt of the former Proclamation, *is  
hewne downe and cast into the fire.* Of these in order.

Touching the Proclamation, *Now also is the axe laid to the* The first part  
*root of the trees,* these foure things are to be considered. 1. The  
Time (*Now also.*) 2. The Instrument (*the axe.*) 3. The vse of  
this Instrument (*is laid.*) 4. The Subiect (*vnto the root of the  
trees.*)

Concerning the first, the Time, *Now also,* the present tense  
is put for the future, as is vsuall in the Scriptures; noting vnto  
vs not onely the certainty of Gods iudgements, but also that  
when

when mercies are despised, iudgements shall come.

For the second, all the threatening, punishments and iudgements, which the Lord hath pronounced in his word, either in generall or particular, shall as certainly come to passe, as if already they were past; although vncertaine vnto vs, either in respect of the time when; or the manner how they shall be executed: hence is it that God is called by *Daniel Palmont*, that is, a secret numberer, as knowing the time when to performe his promise, either of mercy or of iudgement: hence the *Psalmist* saith, *when I shall take a conuenient time, I will iudge righteously*; that is, when I see my time (saith God) to helpe your miseries I will come and set all things in order. Thus did the first world finde them, thus the *Sodomites*, thus the *Egyptians*, thus the *Israelites* when they were in captiuitie; thus *Nebuchadnezzar*, thus *Pharaoh*, thus *Saul*. And as his Iudgements, so also his Promises shall as certainly come to passe, as if already they were past, all which are in Christ Iesus yea and Amen; God himselfe being yesterday and to day, euer the same for euer.

Dan.

Plal. 75. 3.

Reasons.

Act. 17. 30.

The Reasons hereof are these. 1. The vchangeableness of his will, *with whom is no shadow of changing or alteration*: he hath appointed a day in which he will iudge the world in righteousness; in which he will both execute both generall and particular iudgement. 2. His ability and power to performe what he hath decreed; many may lay downe a purpose and resolution, which they are not able to bring to passe, but God hath decreed that he hath power to accomplish. 3. For the comfort of Gods children, least they should despaire.

But it may be demanded, 1. whether all those iudgements which are threatned shall certainly be accomplished. 2. Why the Lord doth conceale the particular time of his coming, either to iudgement or mercy. 3. Why God doth deferre to deliuer his owne children from wicked men, and doth not execute iudgement vpon them when they doe sinne against him.

To the first I answer, that Gods iudgements are threatned against vs conditionally, if we doe not repent, if we doe con-

tinue



time in sinne; otherwise, if we doe not repent, and for sake out finnes, they shall either not seafe vpon vs at all, or otherwise in mercy, not in iustice; hence commonly they haue this conditional coniunction, as annexed vnto them, if ye doe not amend; as when we intend any iourney, we vnderstand, if it shall please the Lord; so when the Lord saith he will destroy vs, we are to take it as appertaining vnto vs, if we doe continue in our finnes.

To the second I answer, that the Lord doth conceale the particular time of his coming, either vnto iudgement or vnto Mercy, both for the triall and humiliation of his owne children, and for the furtherance of wicked men vnto repentance, because the more vncertaine iudgements, when they shall come, the more should these hasten their repentance, that they may preuent the same; the more, I say, they should prepare themselves by repentance to auoid iudgements, that they may be partakers of mercies.

To the third I answer, that God doth delay to execute his iudgements vpon wicked men (most commonly) to draw them vnto repentance; and doth deferre to deliuer his owne children from them, but that they may be truly humbled, and that they may call vpon him, acknowledging by whom they are deliuered, yea that hereby greater euils may be prevented; after which manner, the Lord for a long time did exercise his seruant *David*, whom his faithfull God did not suffer to be tempted aboue that which he was able to beare, but at length deliuered him from them all, all things working together for the best in such as loue God.

The Vses of this Doctrine are both for Reprehension and Exhortation: Reprehension to wicked men, which through the lusts of their owne flesh promise vnto themselves liberty, saying, where is the promise of his coming? euen as if God were mutable, his word false, and his delay in executing iudgements, were a certaine argument either he could not, or would not execute them all. Notwithstanding of their contempt, of this kinde, there were some in the Primitiue Church, such as *Basilides, Theoninus, Simon Magus*: and after them, the Hereticks

ticks called *Gnostics*, as the Ecclesiasticall Histories make mention; their sinne died not with them; the diuell in this last and worst age hath consented the same to spring vp againe, and that in foure sorts of people, *Atheists*, *Anabaptists*, *Papists*, and *formall* *small* Protestants. *Atheists*, which liue neither fearing the torments of hell, nor desiring the ioyes of heauen, beleeuing neither; who say with *Pharaoh*, *Who is the Lord, that we should serue him?* *Anabaptists*, which condemne all obedience vnto Magistrates; teaching that ciuill iurisdiction is vnlawfull. *Papists*, which giue liberty to prophaneesse, vniustice, couetousnesse, &c. *Prophanes* in setting vp a new Priesthood, offering (as they say) a Sacrifice for the quicke and the dead, whereby they abolish the Mediation and Sacrifice of *Christ*: *Iniustice* in deposing Kings, and making Subiects to rebell against them: *Couetousnesse*, for selling Pardons for finnes for 1000. yeares to come, yea making men to despaire of their owne saluation, teaching that we cannot be assured of the kingdome of heauen, without a speciall reuelation. *Formall* Protestants, which turne the Counsels of Gods Election into wantonnesse; reasoning thus, If I be elected vnto saluation I shall be saued, how badly so euer I liue, or if I be appointed vnto damnation, so it shall come to passe, because Gods counsell is vchangeable. By those horrible Blasphemies Gods iudgements are abused, the grace of God by them turned into the liberty of sinne.

Exhortation vnto vs all, timely to repent vs of our finnes; Gods iudgements may seaze vpon vs, whilst we are most secure, when we are least aware: we are as grasse which withereth, and as the flower which fadeth, the breath of the Lord may soone blow vpon vs for our destruction. In Paradise men might haue liued or died, now we liue and must dye: we are changed from grace and glory into sorrow and miserie; before sinne nothing could change vs, now euery thing doth change vs; as one saith of Death, so it may be said of other Iudgements, They may be deferred, not remoued, they shall come when thou wouldst not, they shall come when thou knowst not: when winter commeth we waxe old, when age com-

*Mortis potes  
deferre, non au-  
ferre; venies &  
sinola, venies  
quando nescis,  
August.*



commeth then we become withered; when sickness cometh; then we become weak; death will come, and then we shall dye: the cloathes we wear vpon our backes, the Sunne setting ouer our heads, the graues vnder our feet; yea, the meat which goeth into our bellies, telleth vs we must decay: one creature doth summon another vnto iudgement; the fish in the sea, the fowles in the ayre, the beasts on the ground, the one day liuing in their elements, the other day dressed for our meat, giue vs warning: our fathers summond vs, and we our children. To the graue we carry others, others shall carry vs to this bed wherein all must sleepe. Hence *Jacob* called his life a pilgrimage, *Paul* his life a race, *David* himselfe a worne and not a man. A Pilgrimage hath an end, a race hath a stop, a worne is trodden downe vnder feet: and all this is to teach, that we must dye. Wherefore I say, seeing both the particular iudgement of death, and other threatned are certayne, haue we not all cause speedily to repent vs of our sins, that both others may be preuened, and when we dye, our death may be the beginning of endlesse ioy of life euermlasting?

For the second, when the time of grace and saluation is offered (not imbraced, then iudgements shall come; the people of the *Jewes* had a time of repentance, the ministry of the Law and the Prophets, now also haue they a time of iudgement, vnlesse they did repent) for the contempt of so great a mercy offered: the destruction of the old World by the inundation of waters, for their contempt of the ministry of *Noah*; the horrible confusion of *Corah*, *Dathan*, and *Abiram* in the dayes of *Moses*; the wickednesse of *Saul* in the dayes of *Samuel*; the contempt of the *Israelites* after their deliuerance from *Babylon* and *Assyria*, being like the Blackamoore which doth not chang his colour, or the Leopard his spots: and the iudgements which seized vpon them, clearely confirme this point. The *Jewes* had many both painfull and faithfull Teachers, yet they would not imbrace the mercy offered: Christ the light of the world, him they did crucifie, *Pau* famous throughout all the world, who had preached euen from *Illyricum* vnto *Spain*, for him they laid wait, that they might kill him, many others they had but all in

Tripart. hist.

vaine, they would not heare: What followed vpon this? most  
 sorefull iudgements: within two and forty yeares after the  
 ascension of Christ, *Ierusalem* was destroyed by *Titus* the son  
 of *Vespasian*, and the whole land of *Palestina*, at this day all  
 groaneth vnder the *Turkish* thraldome. The Primitive Church  
 for this contempt, did also vndergoe most searefull iudgements.  
 The *Romans* for their contempt, were ouerthrowne by the  
*Goths* and *Vandales*, and forced to forsake the ancient *Septicollis*,  
 and make their residence in *Campus Martius*, where *Rome*  
 standeth at this day. The Citizens of *Ephesus*, *Colosse*, and *Cô-  
 rinth* for their contempt, were by fire from heaven, by the  
 earthquake and pestilence destroyed: to come nigher home,  
 England had her dayes of peace, which being abused, followed  
 the scourge of *Queene Mary*, whereby many thousands lost  
 their liues; yea, euen of late God hath in diuers things visi-  
 ted vs by Famine, Pestilence, and euen for our contempt of  
 mercies offered, which yet if we doe refuse and reiect, greater  
 iudgements shall cease vpon vs.

The Reasons hereof are these. 1. In respect of the Iustice of  
 God, which must needs take place, where Mercy is reiectet.  
 2. The Glory of God, which is euen purchased by inflicting  
 iudgements vpon contemptners.

The Use of this point is for exhortation vnto vs all, that see-  
 ing we haue this day of mercy wherein we may repent, euen to  
 embrace this occasion of the same, lest our impenitency open a  
 doore to Gods Iudgements.

O *Britaine* thou hast a day wherein God offered mercy vn-  
 to thee, by the Preaching of the Word, saying vnto thee, as  
 our Sauour vnto *Ierusalem*, O *Ierusalem*, *Ierusalem* faine would  
 I haue gathered thee, as the hen gathereth her chickens, but what  
 may be complained of? but thou wouldst not. If time be neg-  
 lected, shall there still be more for repentance? no assuredly,  
 therefore the Apostle saith, To day if yee will heare his voyce,  
 harden not your hearts. Let vs draw nie vnto the Lord while  
 he calleth, for then he will be found of vs in the day of saluati-  
 on. To all things there is an appointed time, and a time to enery  
 purpose vnder the heauen; a time to be borne, and a time to dye;

Heb. 4.

Eccles. 3. 1. 2. 4

a time to weep, and a time to laugh; a time to mowne, and a time to dance. Some of man write the time of the day, even of the same day the King of Babylon set himselfe against Iersusalem upon the same day. The time of the King of Iudah his prophannation, and as some thinke, is noted in this ironicall phrase; *This is the day of our King*. By the contrary, such as mourne and are grieved at the afflictions of Ioseph, are marked in the forehead with the letter *Tan*: they shall haue their day of gladnesse, glad tidings of great ioy: let vs watch and be sober, lest the Master finde vs sleeping, and so instead of ioy, we get sorrow; let vs make vse of our time whilst we haue it; let vs embrace mercy whilst it is offered, for death may soone take hold of vs, delay not the least houre, for late repentance is seldome true; let vs daily call to minde Hieromes continuall Meditation; *Whether I sleepe or wake, or whatsoeuer I doe, I heare the sound of that terrible trumpet knelling in mine eares: O ye dead arise and come vnto iudgement*. Thus of the Time.

Hof. 7.5.

Serapiteu-  
na part of  
Sera.Hiero. in Mat.  
23. 13. in Epist.

Concerning the second point, the Instrument, an *Axe*: In the holy tongue *דבר*. *Deut. Chap. 20. verse 19.* *דבר*. *Psal. 71. 6.* *דבר*. *Isai. 44. 12.* *דבר*. *1 Sam. 13. verse 20.* *דבר*. *3. Point.*

Deut. 19.5.  
Isai. 10. 15.  
Ier. 46. 23.

*Securis a secando*, from cutting: in the Scriptures it is taken diuirsly, sometimes for an instrument wherewith men are accustomed to cut downe trees; sometime for the pride and presumption of the deuill and wicked men, *Shall the Axe boast it selfe against him that boweth herewith?* sometimes for the wrath of God, by which wicked men are cut downe; sometimes for the word of God, which as a spirituall axe, cutteth downe spiritually, wicked men and hypocrites, like barren and rotten trees; and thus it is chiefly to be taken in this place, according to the iudgement both of Ancient and Moderene writers. Thus *Hilarius*, and *Gregorie*, *He appointed the Iewes to be cut off by infidelity*; thus *Chrysostom*, *The axe is the sharpest*.

Designabas  
abscondendos  
esse Iudeos per  
infidelitatem.  
Greg. hom. in  
Euang.

Touching this instrument, three things may be noted: 1. the weight of it, it is *heavy*: 2. the sharpnesse of it, it *cutteth*: 3. it frameth & fashioneth severall peeces of wood for their severall vses, whether for building or burning or the like; hence also three things may bee noted touching the ministerie of Gods word.

D 3

First,

First, that the judgements denounced against wicked men out of the word of God, are heavy, of great weight and burden. Secondly, that the ministry of Gods word, is of a sharpe cutting nature. Thirdly, that the ministry of Gods word, doth fit and prepare such as obey, vnto saluation; such as are disobedient, vnto condemnation.

Gen. 4. 13.

For the first, that the judgements pronounced out of the word of God are heavy, may be proued by that bloody speech of Cain, *My punishment is greater then I can beare*: And no wonder, for is it not just with God, that such as weary God with their sinnes, as lade him with their abominations; should themselves be pressed downe with judgements; wherefore let vs be carefull, that we do not contemne the warnings of Gods word, lest heauy judgements do sease vpon vs, leaſt we receiue a terrible and forcible blow.

Rom. 1. 16.

Rom. 2. 12.

Eph. 6. 17.

Heb. 4. 12.

Wisd. 5. 20.

For the second, the ministry of Gods word, is of a sharpe and cutting nature; hence it is called a *two edged sword*; a *sharpe sword with two edges*; the sword of the Spirit; mighty in operation, *sharper then any two edged sword*; *The Lord will sharpen his wrath*, (saith the Wiseman) *for a sword*, and the world shall fight with him against the vnwise. Wicked men finde this by daily experience: the adulterer, the blasphemers, the drunkard, as formerly Herod, and the Scribes and Pharisees at diuerse times. Whence we may learne both to try the spirits whether they be of God or not, as also to fit and prepare for the right hearing of God.

Iſai. 30. 10.

To try the spirits, those that cast men a sleepe in the bed of security, and preach things pleasant to the corrupt nature, which speake smooth things, which rouse not sinners from their sinnes; such I say handle the word deceitfully, yea they preach not Gods word, but with their owne inuentions. By the contrary, such as tell thee of thy sinnes, as gall thy spirit, as cut thy conscience, as conuince it, as plainly rebuke thee for thine iniquities, such preach Gods word vnto thee; belecue them. To prepare ourselves for the right hearing of Gods word, euen by a full purpose and resolution, to haue our sinnes rebuked, and our wickednesse pointed out vnto vs.

For

For the third, that the ministry of Gods word doth fit and prepare vs either for saluation or damnation, may be proued by that speech of the Apostle Paul vnto the Romanes, *For it is the power of God vnto saluation, vnto euery one that beleueth*: and to the Corinthians, *We are vnto God the sweet sauour of Christ, in them that are saved, & in them which perish; to one we are the sauour of death vnto death, & to the other the sauour of life vnto life.* Rom. 1. 16.  
2 Cor. 2. 15.  
16.  
1er. 5. 14.

Hence it is, that the word of God is compared vnto fire, either to purge, or to consume; to a winde, which will either cleanse vs, or blow vs away; to water, which will either wash, or drowne vs: Hence it cometh to passe, that the word of God hath different operations, not in regard of it selfe, but in regard of those vpon whom it worketh.

This serueth both for reprehension, and exhortation: For reprehension vnto such as contemne Gods word, deride and speake against the preaching of the same, as if it were not the Axe by which wee are framed and fashioned for the Lords building.

Exhortation vnto euery one of vs, to be frequent in hearing the word of the Lord, that we may bee made fit for the seruice of our God: Which of vs will be contented to haue our houses built of rugged and vnheuen stones? and do we thinke that we can bee fit for Gods building, vnlesse our superfluities by Gods word be pared & weared away. Thus of the instrument. 3. Point.

Concerning the third point, the vse of the instrument laid or put to the roote of the trees; noting vnto vs two things: First, the propinquitie of Gods judgements: Secondly, the delay which he vseth in executing his judgements.

For the vnderstanding of both these points: two things are to be obserued: First, if the Axe, be put to the roote of the trees, why are they not cut downe? Secondly, if they bee not cut downe, why then is axe layde vnto them; or if Gods judgements be threatned, why are they not executed; and if they are not to be executed, why then are they threatned?

For answer vnto both: First, *The axe is laid to the roote of the trees*: Gods judgements threatned, and yet not executed, because the trees are reasonable trees, men endued with reason; the

Ephes. 2. 1.

1 Cor. 2. 14.

2 Cor. 5. 4.

*Quidvis  
malum nec ti-  
more corripi-  
tur, tamen bo-  
nus, nisi timo-  
ris, perit.  
Chrysost.*

the rootes of these trees, the hearts of men, which in time may change, turne and bring forth good fruit; namely, when God by his Spirit shall renew their wils, and bestow vpon them willing minds to performe the actions of holinesse: In the performance of good, our wils are not actiue, but meere ly passiue, we haue no free will vnto that which is good, wee are not onely prisoners, bound with the cords of sinne, but starke dead, without any ability in our flesh to performe any good worke, but by the operation of Gods Spirit; we are not onely destitute of that originall righteousness wherein wee were created, but also our hearts are altogether endined vnto euill, *The inuentions of our hearts are euill continually*: wherefore I conclude against the Papists, that seeing by nature wee want originall righteousness, and also are prone vnto all euill, therefore we want free will vnto that which is good: This the Apostle Paul confirmeth, *The naturall man perceiveth not the things that are of the Spirit of God, for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned.* Our righteousness is in Christ Iesus onely; both in respect of his actiue and passiue obedience, *Through whom God doth account vs righteous, imputing his sonnes righteousness vnto vs, whom he hath made to be sinne for vs, which knew not sinne, that we should be made the righteousness of God in him.*

Secondly, although the trees are not presently cut downe, yet is the Axe laid vnto them, though Gods judgements are not presently executed, yet are they denounced and threatened, even that hereby we may feare our cutting downe, and in time bring forth good fruit, that so we may not be cut downe at all, for (as Chrysostome saith) although wicked men do not amend by feare, yet vnlesse the godly feare they shall perish. Thus for the information of the vnderstanding.

The obseruations which then arise from the application of the instrument, laid or put to the roote of the trees are these. First, that when Gods word is vrged and applied to mens consciences, and by preachers laid and pressed to the hearts of the hearers, they then behold the propinquitie of Gods judgements, whereby they belong vnto God, they are moued to re-

pent;



pent; which made David to say, *I have sinned*; and againe, *re-  
ter not into iudgement with thy seruants*; Joseph told Pharaoh  
that his dreame was doubled vnto him twice, because the thing was  
established by God, & God would shortly bring it to passe, or hasten  
to performe it: so I tell thee, thou hast need to feare when thy  
conscience is informed by the word, of those iudgements pre-  
pared for the wicked.

Let my counsell bee acceptable vnto you, *Break off your sins  
by righteousness, and your iniquities by shewing mercy vnto the  
poore*. In time forsake your wickednesse, seeing the Iudge is rea-  
dy to knocke at the doore, and now the Axe is laid to the roote  
of the tree.

Secondly, that howsoeuer our sins deserue that God should  
execute his iudgements against vs so soone as they are threat-  
ned, yet out of his abounding loue and mercy, hee doth pro-  
long his iudgements, and not presently execute the same, *As I  
liue (saith the Lord) I desire not the death of a sinner, but that he  
should conuert and liue*. The Lord doth stretch out his armes all  
the day long, to a froward and rebellious generation: For this  
cause our Sauour doth most willingly inuite vs; *Compe vnto me  
all ye that are weary and laden with your sinnes, and I will ease  
you*. Gods mercies are aboue all his workes, more willing by  
prolonging his iudgements to conuert vs, then by executing  
them to destroy vs. The truth of this doctrine appeareth in that  
Parable of the Figge tree; which although it was vnfruitfull  
for the space of three yeares, yet the dresser of the Vineyard did  
say, *Lord let it alone this yeare also, till I digge round about it,  
and dung it*.

The Reasons hereof are these: First, that such as are appoin-  
ted vnto life, may haue conuenient time to vse those means by  
which they may bee furthered thereunto. Secondly, to con-  
uince such as are disobedient contemners of the time of their  
visitation, who shall be forced to approue the just iudgements  
of God vpon them for their contempt; as *Achan*, who being  
taken, confessed he had sinned, of which *Dauid* speaketh, *I  
and our fathers haue sinned, in transgressing the Law; therefore  
justly is thy wrath kindled against vs, for shame and confusion be-*

length vnto vs: other Reasons I haue toucht before.

The vses hereof are both for exhortation, and reprehension. For exhortation, first to be truly thankfull vnto God for this his abundant mercy towards vs, saying with *David* in generall, *What shall I render vnto the Lord for all his mercies*: in particular, *For sparing vs so long, and giuing vs so large a time of repentance*: *We must take the cup of saluation in our hand, and sing his euermlasting praise, who sits vpon his throne, and in greatest miserie sheweth mercie*: We receiue great blessings from God; eyes to see, hands to worke, feete to walke; a time to repent; and yet alas all other creatures, the Sunne, the Moone, the Starres are thankfull, we vnthankfull. Secondly, to make right vse of our time, redeeming the time which wee haue spent amisse, if God doth bestowe vpon vs a time, let vs not runne the more vnto sinne, but the more be with drawne from the same.

Reprehension; vnto such as turne the mercies of God into wantonnesse, as abuse his gracious time, whereto God doth spare them; and do daily increase in sinne, and runne on in wickednesse. The first world was spared for a 120. yeares, so *Pharaoh*, the *Ismaelites*, the primatiue Church vnder *Constantino*, *Germanie*, *France*, *England*, but did not make the right vse, did not turne vnto the Lord, therefore iudgements came vpon them: and I pray you hath not God spared vs this long time, he might haue taken vs away by the sword, by the famine by the pestilence, as many amongst vs haue beene; but it hath pleased him yet to spare vs: iudgements are threatned against vs, and yet where is our amendment? what vse do we make of this time? sinne doth now more abound amongst vs, from the highest to the lowest, then formerly it hath done; and is not this an euident token, that the sweetnesse of mercy shall be turned into the bitternesse of iudgement; and then wee shall repent, that in time, wee did not vse time aright; iudgements shal finde vs out, howsoeuer wee may thinke to escape them: *Pharaoh* had *Moses* goe out of his sight; but iudgements shall not depart from vs when we would. It is *Sathan* that doth incite vs to neglect the opportunity of time, because he gaineth by our forgetfulnesse, therefore with *David* wee might pray,

*Teach*



Teach vs O Lord that we may number our daies, that we may applye our hearts vnto wisdom: The wicked whilst mercy is offered, neglect this numbering, are more busie to multiply sin; in short time become perfect swearers, expert drunkards, cunning deceiuers, and so make not right vse of their time. In life to liue well is joyfull, to dye well is comfortable; but after an euill life to dye in impenitencie, this is most fearefull. To conclude this point, whilst it is to day, let vs heare and obey; whilst Gods iudgements do not lie vpon vs, but hang ouer our heads, let vs in the feare of God, by repentance preuent them, that they may be remoued. Thus of the application and vse of the instrument.

Concerning the fourth point, the subjects whereunto the Axe is laid, *vnto the roote of the trees*, that is, the word applyed vnto the hearts and consciences of men; men are not all of one sort, some are vngodly, some are godly; yet both may fity be compared vnto the roote of the trees, and the word of God is to be applyed vnto both.

In a tree two pointes are to be noted: First, that which is aboue the ground, which remaineth after the branches are cut off, commonly called a stocke *Truncus*. Secondly, that which is vnder the earth, hid and couered by the earth, firmly fastned to the earth, both which *Iob* conioyneth together, *Though the roote of it waxe old in the earth, and the stocke thereof be dried in the ground, yet by the sent of water it will bud*. The godly and the wicked may bee compared vnto both these parts of the tree, though in a different respect.

First, I say the godly may be compared vnto that part of the tree, which is *super terram*, aboue the ground; for as it may bud, and tender twigs may spring from it, although the branches be cut off, even so although Gods children for a time may be terrified, and as it were cut downe by Gods iudgements, yet at the length they spring againe; or although Gods children for a time may seeme to haue the graces of Gods Spirit, decaying or dead, yet at the length they appeare as young branches out of the stocke, though they seeme cut downe, it is but onely for a time, God can againe make them to fructifie,

John 15.2.

*he purgeth them that they may bring forth more fruit.*

Iam. 1.17.

Secondly, the godly may be compared vnto that part of the tree which is *sub terra*, vnder the earth, for as the roots are firmly settled and fastned to the earth, whereby the tree is more firme and stedfast; euen so are Gods children, by faith firmly settled and fast grounded to the Lord Iesus Christ, with whom is no variablenesse, nor shadow of changing. Thus

Prov. 12.3.

*Salomon* proueth a man cannot be established by wickednesse, *but the root of the righteous shall not be moued*: and *Paul* also perswadeth himselfe, *that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, should be able to seperate*

Mat. 7.24.

*us from the loue of God which is in Christ Iesus our Lord.* Gods children fastned vnto Christ, are like the house built vpon the rocke, able to endure the stormes and windes of temptation: the foundation of our faith remaineth sure; strong is Mount Sion, which cannot be moued: and afflictions are vnto Gods children, as that still and soft voyce which passed by *Eliar*, whilst he was vpon the Mount: God doth by his grace and presence support them in the midst of their troubles, that neither sinne, nor Sathan, nor afflictions shall be able to hinder their Progress in the wayes of saluation. The truth hereof appeareth by these two Reasons. 1. In respect of the certainty of our Adoption through Christ, by vertue whereof our roots are fastned as the trees of *Lebanon*, from whence there comforts doe arise to remoue our feare and doubting. 1. Through him we shall receiue euerlasting life. 2. We shall neuer perishe. 3. None is able to take vs out of his hand. Secondly, in respect of our obedience to this coniunction with Christ, of which wisdometh saith, *Let thine heart hold fast my words, and thou shalt live*: our loue is so great vnto Iesus Christ, that death cannot dissolve the same; we must say with *Iob*, *Though thou kildest me, yet will I trust in thee*; the Mediation of this Vnion is more sweet then the hony & the hony comb; for whose cause we must contern all the pleasures of this world, & account them bitterness.

John 10.28.

Prov. 4.4.

The Use of this point is for our Instruction. First, constantly to perseuere in the Doctrine of saluation, fast settled and firmly

firmely grounded vpon Iesus Christ; Such as endure vnto the end shall be saved: If we doe this we shall obtaine the crowne of glory, which the Lord hath promised to such as love him: Let vs be no longer children carried about with euery winde of Doctrine, by the deceit of men, and with craftinesse, whereby they lye in wait to deceive vs.

Tic. 1. 9.  
Ephc. 4. 14.  
Lula 17.

Secondly, to be thankfull for this our incorporation into Christ; not suffering this so excellent a benefit to slip out of our minde, imitating herein not those nine vnthankfull Lepers, but the tenth returned backe againe to expresse his thankfulness. And as we are to be thankfull, so we must be carefull, lest we dissolue and breake this our coniunction by falling away from that faith wherein we haue beene baptized to the beggerly rudiments of this world: for then the diuell departeth from vs, will returne vnto vs, and our latter end shall be worse then our beginning.

As the godly, so the wicked may be compared both vnto that part of the tree which is aboue the ground, and that part of the tree which is vnder the ground.

1. I say the wicked may be compared vnto that part of the tree which is aboue the ground; in respect that part of the tree which is aboue the ground, is more subiect vnto danger then that part which is vnder the ground: so the wicked are subiect vnto the wrath and iudgements of God, whereas his owne children are free; the wicked are as the Barley and Flaxe in Egypt, which by the Hayle were smitten: whereas Gods children are as the Wheat and the Rye, they were not smitten, because they were hid in the ground. Secondly, as that stocke is most commonly the most rotten piece of the tree, ioyned to the dust of the earth, and the one dissolued into the other; so likewise the wicked which are not in Christ Iesus are but dirt and dung, the off-scouring of the world in the presence of God, in a most vnhappy and miserable condition; as the flame of fire deuoureth the stubble (saith Isaiah) and as the chaffe is consumed of the flame, so the root shall be as rottennesse, and their bud shall rise vp to dust, because they cast off the Law of the Lord of hostes, and contemned the holy one of Israel. And againe he saith a-

Exod. 9. 31.

Isa. 5. 34.

Isa. 41. 2.

August. Epist. 10.

gainst those prophane Nations whom he would destroy before his people *Israel*, so that he gave them as dust to the sword, and as scattered stubble to his bow. The wicked are called by Saint *Augustine*, *Pulvis mortis*, the dust of death, because they are appointed to death, whom the winde driueth away as dust: *Iob* in his miseries saith, *My sleep is clothed with wormes, and the filthinesse of dust*. So that I say as the stocke rotteth in the dust, so the wicked, who are but dust, shall dye in their sinnes, and rot in their iniquities without hope of life, either in this life or in the life to come. As from the dust of *Egypt* there came a swarme of Lice, whereby the Land was plagued of God, so from the wicked a rotten, dusty and vnfruitfull stocke, proceede innumerable sinnes, wherewith they themselues shall be plagued.

*Propter ariditatem.*

*Hof. 9. 6.*

*Iob 15. 39.*

*Propter leuitatem.*

*Psal. 1. 4.*

*Prou. 10. 25.*

*Dan. 5. 27.*

And as the wicked may be compared vnto the stocke, so fitly may their sinnes be compared to the dust or rottennesse; therefore, first, as a rotten stocke is destitute and void of sap and humidity whereby it may waxe greene, bud forth and fructifie; so the wicked haue not a liuely sap, nor the water of the spirit of Christ Iesus, whereby they may bud and spring vp from dead workes to newnesse of life; the want thereof the Prophet found in *Ephraim*; *Ephraim is smitten, their root is dried up, they can bring no fruit*. And *Iob* saith of this wicked man, *that he shall neuer depart out of darknesse, the flame of Gods Angel shall dry vp his branches, and he shall goe away with the breath of his mouth*.

Secondly, as rottennesse or dust is not *Solidum quid*, a solid matter, but is tossed with the winde; so are the wicked lighter then vanity it selfe; they are as the chaffe which the winde driues away: as the whirlewinde passeth, so is the wicked; no more *Belshazzar* King of *Babel* being weighed in Gods balance is found to be but light as a feather.

*Prou. 10. 15.*

Hence we may perceiue a cleare difference betwixt a wicked man and a godly man; the wicked is wauering, the godly is stable. Therefore *Salomon* saith, *the righteous is an everlasting foundation*; but the wicked are euen subject to alteration and that at all occasion: for every little crosse vnto the wicked

is a mighty tempest, breaking the anchor of their faith, and rock of their saluation; which makes them goe a whoring after vnlawfull meanes, and not to haue recourse vnto the Lord. The wicked faith *Esaias*, are like the raging Sea, that cannot rest, *Isai. 10. 75.* whose water casts vp mire and dist: *wauering minded and vnstable in all their waies.* *Iam. 1. 18.* This our owne daily experience confirms vnto vs in these our dayes: the Apostles words proue true, for the most part of men are foming out their own shame, rotten trees without fruit, wauering Stars, to whom is reserved the blacknesse of darknesse for euer: of this sort, there are not onely among the common people, a great many, but euen among the Rabbies, great ones; not a few changing from one Religion to another, as reeds shaken with euery winde of doctrine, thus manifesting their owne rottennesse.

Secondly, the wicked may be compared vnto that part of the tree which is vnder the ground; for as it doth fast cleaue vnto the earth, and can hardly be removed from the same, but with great paines and labour; so the wicked doe fast cleaue vnto sinne, and are so stedfastly glewed vnto the world, and the pleasures thereof, that not without great difficulty, they cannot be drawn from the same: whence it cometh to passe, that howsoeuer for a time they may dissemble, and play the hypocrite with *Demas, Iudas, Saul, Achitophel*, yet at the length they bewray themselves, and for the loue of the world, they will forsake God himselfe and his kingdome; that they loue the praise of men, more then the praise of God; that their affections are set vpon things below. It is not an easie matter to remoue the roots of a tree which hath continued a long time, it requireth Spades and Mattocks, to digge about it and stubbe, it must haue an Axe to cut it, and all little enough. The conuersion of a sinner, of a worldly minded man, of a rich man, whose heart is by couetousnesse in league and covenant with the things of this world; I say the conuersion of such a one is an hard and difficult piece of worke, with men impossible, which is the onely worke of Gods spirit. Ob, suffer not your selues to take so deepe root, be not so desirous of the things of this world, set not your hearts vpon them, for if ye belong

vnto

unto God, it will cost you deare many sigh, groanes, teare, pray-  
er before you shall againe get it rooted out; perswade your  
selfes of this, that the nigher and stricter ye cleaue vnto the  
world, and sinne, the further you are from God and your owne  
saluation.

Thus hauing shewed you how fully both the godly and the  
wicked are compared vnto trees, it remains that I should  
proue, that *as the axe is laid to the roots of the trees*, so the word  
is to be applyed to the hearts and consciences of men, as the A-  
postle saith in the declaration of the truth, *We approue our selves*  
*unto every man consciences in the sight of God: It is lively and*  
*mightie in operation, and sharper then any two edged sword, and*  
*entreth this or even vnto the dividing a sunder of the soule and*  
*the spirit, and of the ioynts and of the marrow, and is a discerner*  
*of the thoughts and intents of the heart, by which the secrets of*  
*many hearts are made manifest*: Hence it is, that the word of  
God is compared vnto a hammer, to beat vpon the hard Ada-  
mantine hearts of men, by which God doth take away their  
stonie heart, and giue them an heart of flesh: vnto fire, by  
which the Lord doth purge their hearts from dresse and cor-  
ruption: vnto raine by which the heart is watered that it may  
fructifie; and for this cause the Preachers of Gods word are  
called *Stewards of the mysteries of God*, such as may rightly di-  
uide Gods word, and apply it to the consciences of men, either  
for their further humiliation, or for their comfort. Thus haue  
the Prophets done, thus the Apostles, thus our Saviour Christ;  
they did not respect persons, but told men their sinnes by the  
word of God, as *Iohn Baptist* did to *Herod*, & here to the *Pha-  
rises*, as *Nathan* to *Dauid*, and the Apostle *Paul* to *Ananias*,  
and *Peter* to *Simon Magus*.

The Reasons hereof are these: 1. because the heart is the  
fountaine of life, thence *murthers, adulteries, thefts, slanders* doe  
proceed, the *imaginacions* whereof are euill continually, which is  
dreadfull and wicked above all things, who can know it? yea no  
man can perceiue the sinfulness of his owne heart, without the  
power of regeneration, though wee haue example both from  
Christ and his seruants to direct vs towards the kingdome of  
heauen,

2 Cor. 4. 2.

Heb. 4. 12.

1 Cor. 14. 25.

Ier. 23. 29.

Ezek. 9. 19.

Ier. 5. 14.  
Isai. 55. 10.

1 Cor. 4. 1.

Pro. 4. 23.  
Math. 13. 19.  
Gen. 6.  
Isa. 13. 9.



heauen, yet we forsake them through the sinfulness of our heart, either through our naturall corruption, or the instigation of the diuell, who from our naturall corruption taketh occasion to tempt vs vnto sinne. He put it in the heart of *Judas* to betray his Master, whereby we run euen headlong vnto our owne destruction, and our hearts cannot be rectified, but by the word of God. Secondly, if the heart were not rouzed vp by the word of God, but did continue in sinne, it would become hardned, and then past all feeling of godlinesse, and so be burnt as with an hot iron, with a cauterized conscience giuen vp to a reprobate sence, an estate most dangerous, a condition most miserable, a forerunner of euerlasting condemnation. By this no iudgement, no affliction, plague or punishment can become effectuell. *Pharaoh* and his Land were wonderfully plagued with variety of iudgements, but they did not draw him vnto repentance because his heart was hardned. This the Lord doth preuent out of his vnspeakeable mercy in his owne children, by the application of his word vnto their hearts, whereby they may repent them of their sinnes, become mollified and tender hearted, and so escape the wrath to come.

Rom. 1.28.

The Vses of this Doctrine are for Exhortation and Reprehension: Exhortation vnto vs all in generall, and vnto both Preachers and people in particular.

Vnto vs all in generall, euen to take notice of the sinfulness and corruption of our hearts, that wee endeauour and labour for a speedy remedy out of the word of God: let vs I say take notice of our omission of good duties, of our commission of euil, of the negligence of our duties towards God and our neighbour, and the ground whence those proceede, which is our hearts, that hereby wee may haue our hearts reformed by the word of God, that *God may create within vs a cleane heart*, *Psalm 51.10.* and renew within vs a right spirit. So long as our heart remaineth asleepe, and is not wakened by the word of God, so long we cannot rightly serue God; yea, though with *Saint Basil* we did goe into a Wildernesse to auoid wicked company. Vnto Preachers, to approue themselves before God and man in a good conscience, by their lively and particular application of



1 Cor. 4. 9. 13.  
Mai 17. 13.  
Zach. 3. 8.  
1 Tim. 5. 21.

Gods word: God doth inioyne it vnto them, God doth requite it of them, God doth expect it from them: hereby thou must perswade thy selfe of thy calling from God, and that thou dost performe it according to his will; true it is thou must vndergoe much hatred, be in great danger and trouble for the same; thou must be forced to flye for thy life, with *Elia*, imprisoned with *Ieremiab*, hated with *Micaiab*, forbid to come any more vnto their presence with *Moses*, forbid to preach in the name of Christ with *Peter*, and the Apostles; they may wait for thy life, as for *Pauls*; thou must be brought before the Iudgement Seat, as the Apostles; thou must lose thy head with *Iohn Baptist*, be killed with the sword as *Iames* was; thou mayest for thy paines be made a spectacle to the world, as the filth of the world, and the off-scouring of all things: thou must be wearied with men, thou must be wondred at, yet notwithstanding of all this, or any thing else which can be done vnto thee by men, thou must performe this dutie, doing nothing partially, not respecting persons, but *laying the axe to the root of the trees*.

Vnto people to prepare themselves before they come vnto the hearing of the word preached, by an expectation to haue their finnes told them, and resolution to apply those things which they heare vnto their hearts: art thou an adulterer, a murderer, a swearer, a sabbath breaker, a thiefe, an enuious person, secure, negligent, backward in performing religious duties; And make account before thou come, that thou shalt heare thy finnes disclosed, rebuked, and doe thou also apply those iudgements, which are denounced in the word, in generall vnto thy selfe, in particular, I am the man.

This should teach vs in our calling not onely to informe the iudgement, but also to reforme the will by application of the word, which being omitted, it is a token of weakenesse or ignorance, for we must be as a candle in a candlestike; yet for all this faint not.

People which will not haue their finnes rebuked, which will not haue their wounds searched, which cannot abide that any Preacher, say that God himselfe out of his word should re-  
proue

proue them: *Who is the Lord*; say they with *Pharasee*, *that we should know him?* we will fill our selues in taking our pleasure, and in giuing way to the corruption of our nature, according to the severall inclinations, that we are most giuen vnto, whether they be finnes of ignorance or of malice, or of infirmity, or if it be the common finnes of the world, as pride, couetousnes, drunkenness, whoring, and swearing; I tell thee man, except thy heart and affections be seasoned with grace, and especially in hearing of the word, when Satan is then most busie to tempe, the word which is the fauour of life, shall turne to the fauour of death and vnto thy destruction. Whatsoever the Preacher doth say we will not beleue him, *And to morrow shall be as this day, and much more abundance*; to such saith *Sala*. Eccle. 11. 9. *mon, Reioyce O young man in the dayes of thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine owne heart, and in the sight of thine eyes; but know thou that for all these things, God will bring thee into iudgement. Gods word shall be applied vnto thee, either for thy confusion or consolation.*

Thus for the fourth Point, and so much for the first part of *The 2. Part.* my Text, the Proclamation of Iudgement (*Now also is the axe laid to the root of the trees.*) The second followeth, the extention or generality of this Iudgement; *every tree which bringeth not forth good fruit.*

Touching the Extention and Generality of this Iudgement, it belongeth vnto *euery tree which bringeth not forth good fruit, shall be hewne downe and cast into the fire.*

All trees doe not alike prosper, some prone fruitfull, others wither and dye; of fruitfull trees there is also great difference, some bring forth good fruit, others bad fruit. So likewise amongst men and women, the most part are barren touching goodnesse as the Figge-tree, destitute of fruit, but most fruitfull in euill, bringing forth bad fruit; they are but a few (in comparison of the other) which are good trees bringing forth good fruit. Now touching those trees, *euery one that bringeth not forth good fruit shall be hewne downe and cast into the fire.*

Hence these obseruations may be gathered

First, that it is not enough, not to doe euill, vnlesse also we doe good; not enough, not to bring forth bad fruits, vnlesse also we bring forth good fruits.

Secondly, that as trees are knowne by their fruits, so men and women, by their obedience vnto Gods Commandements.

Thirldly, that God without partiality or respect of persons, will proceede against all such as liue not an holy and sanctified life, through obedience vnto Gods Commandements.

For the first, it is not enough, not to bring forth bad fruit, vnlesse also we bring forth good fruit: therefore the Prophet *Dauid* saith, *Depart from euill, and doe good*: and the Prophet *Isaiab*, *Cease to doe euill, learne to doe well*. The figge tree was cursed by our Sauour, not because it brought euill fruit, but because it brought not forth good fruit, whereby his hunger might haue bin satisfied. This may teach vs to try and examine our selues, whether wee haue brought forth good fruits; I doubt not but many will say, we haue wronged no man, we haue liued of our owne; and let be so, but what good hast thou done? hast thou sought the glory of God, to edifie thy neighbour, hast thou laboured for his good, as for thine own? hast thou cloathed the naked, relieved the needy, fed the hungry, visited the sicke, comforted the sicke, comforted the distressed, prayed for the welfare of others? Thou wilt answer me (if truly) that thou hast not done those things; then I reply, thou art not a good tree, thou dost not bring forth good fruit, and therefore shall be hewne downe: if then thou dost no good, thou dost euill, this doth necessarily follow; *He that is not with me is against me*, saith our Sauour; if I say thou doest not that good which thou maist, and in some measure as thou shouldst, it is fit thou shouldst be hewne downe. But alas, what should I speake of bringing forth good fruit, when as men and women in these dayes, are so fruitfull in euill. And if euen those trees which bring not forth good fruit, shall be hewne downe, how much more those which altogether bring forth euill? whose throat is an open sepulcher, whose heart is a den of theeuers, whose words and actions tend altogether to the dishonour of God, as (alas) it is too too common in this wofull age.

*Psal. 34. 14.*  
*Isai 1. 17.*

*Mat. 12. 30.*

For the second, as trees are known by their fruit, so men and women by their obedience vnto Gods Commandements; for to yeeld obedience vnto the whole Law of God, is to bring forth good fruit, such as God requireth. For the illustration of this point, these two things are to be considered. First, by what means we may bring forth good fruit. Secondly, by what signes we may discern, if we doe bring forth good fruit.

Concerning the first, that wee may bring forth good fruit, that is, that we may walke conscionably, in the practise and obedience of Gods Lawes, both touching our generall and particular calling, these seuen things are required of vs. First, that we take particular notice of these which God doth require of vs, of that fruit which God doth expect from vs, an abridgement whereof we haue in the ten Commandements. 2. Wee must resolute particularly to yeeld obedience vnto euery one of those Commandements, vnto the whole Law of God, and euery part thereof. 3. We must consider the necessity of the performing the same, both in respect they are commanded by God, and in respect that the neglect of them deprieth vs of heauen. 4. We must endeavour to be cut off our old stocke *Adam*, and be engrafted into Iesus Christ. 5. We must haue life and iuyce in vs deriued from our root Christ Iesus, whereby we may be made like vnto Christ, both in his death by dying vnto sinne, and in his resurrection, by rising to newnesse of life; whereby we may say with the Apostle *Paul*, *Now I liue, yet not I now but Christ liueth in me, and in that I liue now in the flesh, I liue by faith in the sonne of God, who hath loved me, and giuen himselfe for me.* As a tree receiueith moisture from the root, or other wise cannot fructifie, so we cannot bring forth good fruit, vnlesse we receiue spirituall moisture from Christ, *of whose fulnesse we receive grace for grace.* And as trees cannot bring forth fruit, vnlesse they be well and surely rooted; so we, vnlesse by faith rooted vnto Iesus Christ. 6. Let vs call to minde what great paines God doth take, (as a carefull husband, that we may bring forth fruit) planting, pruning, digging, and dunging, and should all this be in vain, should not we fructifie? 7. Let vs daily pray vnto God, the giuer of all good gifts, that hee would

would be pleased to make vs fructifie.

Col. 2.7.

Concerning the second, what signes we may discern if we doe bring forth good fruit: I answer, that good fruit may be discerned, either by the sight, or by the taste; but chiefly by both conioyned together, because that some fruit (such as the Apples of *Sodom*) doe appeare pleasant and beautifull to the eye, which yet are vsuallory, bitter and vnpleasant to the taste; so by viewing and trying our workes, we may discern of their quality and nature, viewing of them, let vs compare them with the good fruit of others, mentioned in Gods word, as our faith with *Abrahams*, our patience with *Iobs*, our wickednesse with *Adosses*; and finding that in the qualitie, they agree in the quantity and measure they differ, thou maist periwade thy selfe, that thy fruit is good; in trying and tasting it, if thou finde it sweet, pleasant, delectable, whereby thou art desirous to doe more, and thou wouldest not for any thing, but that thou hadst done it, and dost resolve daily, to make a further progresse, and to bring forth more and better fruit, thou maist reioyce and be glad, thou art a good tree bringing forth good fruit, to the glory of God and comfort of others.

Thus then ye see that men and women are to be discerned to be good trees, by their obedience vnto the Commandements of God. Which may serue for exhortation vnto vs all, euen conscionably to walke in the wayes of God, carefully to performe the Law of God, dutifullly to become vnto the Commandements of God both in generall and particular, and then we may be assured, that howsoever we may in some measure faile, and in great weaknesse and imperfection performe those duties, we are good trees and bring forth good fruit.

In vaine doe such boast that they are good trees, when as their fruit is bad; a good tree cannot bring forth bad fruit, as a corrupt tree cannot bring forth good fruit; if thou continuest in the course of vngodlinesse, if thou be now as much set vpon these ends, as thou wast formerly, rather more; if thou abidest in any one particular sinne, without repentance, if thou doest speake against the Commandements of God, and will not conforme thy will vnto his, in the obedience of the  
same

same, assure thy selfe, thou art a bad tree, and hast bad fruit.

Concerning the third, God without partiality or respect of persons, will proceede against all such, as liue not an holy and sanctified life in Christ Iesus through obedience vnto his Commandements; he will not proceede against the poore and spare the rich, against inferiours and spare superiours; no, no, *every tree which bringeth not forth good fruit, shall be hewne downe*: no man of degree, estate or condition, whether high or low, superiour or inferiour, shall be exempted from the same; *Vnto* Luk. 13. 4. *repent, saith our Sauour, ye shall all likewise perish.* If God did punish *Moses* for his Infidelity, *Dauid* for his Adultery, which brought forth at that time bad fruit, what shall become of those that bring forth no good fruit at all? the want thereof transformed *Nebuchadnezzar* into a beast, caused *Herod* to be eaten vp with vermine, *Iudas* an Apostle to be hanged, and euertlastingly to be tormented in hell.

The Reasons hereof are two. First, in respect of the nature of God, impartiall, no acceptor of persons. Secondly, the iustice of God, in iudging impenitent sinners, disposers of grace and saluation offered vnto them through Iesus Christ. Act. 10. 34.

The Vses of this Doctrine are threefold. For Instruction to teach vs that the Lord is the searcher of hearts, that all things are perfectly knowne vnto him, neither is there any creature which is not manifest in his sight, but all things are naked and open vnto his eyes with whom we haue to doe; our externall workes are seene of men, much more our inward thoughts of the Lord. Whence it appeareth that it is vaine for vs to dissemble and be hypocrites in matters of Religion before God, or not to be vpriight in our dealings towards men, seeing that the Lord both seeth all, and vnto whom we repent iudges all. Heb. 4. 13. *Greg. 39. 1ob. cap. 9.*

For consolation vnto Gods children, which bring forth good fruit, when as others shall be hewne downe, and cast into the fire, thou shalt scape; here wicked men mocke and reuile you, account you foolish and foolish in spending your time in the seruice of God, but resolute thou shalt not perish, as they shall; *If euerie tree which bringeth not forth good fruit, shall be hewne downe*



*downe; then every tree which bringeth forth good fruit shall stand, not be cut downe, and cast into the fire.*

For Exhortation, seeing all which lead not an holy and sanctified life, shall be brought vnto iudgement; seeing *every tree which bringeth not forth good fruit, shall be hewne downe and cast into the fire*, then let vs endeavour to lead an holy and sanctified life, that so we may escape the wrath to come.

Let vs redresse now whatsoeuer may condemne vs, then no Proctor shall haue place to plead for vs, no bribe shall buy vs out. Let vs I say, get the knowledge of our selues, looke into our selues, search our selues, seeke our selues, finde our selues, kill whatsoeuer doth displease vs, desire and plant whatsoeuer doth please vs: we stand vpon life and death, let vs therefore in time pray and begge for pardon, that we escape that fearefull day to come; for he that confesseth and forsaketh his sinnes, shall finde mercy: let vs by a conscionable carriage of our selues, stop the mouthes of our Consciences, that they may stand for vs, and not against vs, before the Tribunal of God.

Prou. 28. 13.

Thus of the second Part, the Extension and Generality of this Iudgement; *every tree which bringeth not forth good fruit*. The third followes, the Execution of Iudgement, following vpon the contempt of the former Proclamation of Iudgement, *be hewne downe and cast into the fire*.

The 3. Part.

Touching this Execution of Iudgement, two things are to be considered. First, the manner how the Lord will proceede in Iudgement against such as bring not forth good fruit. Secondly, the time when this Execution shall be accomplished.

Concerning the first, the manner how the Lord will proceede in Iudgement against fruitlesse Christians, is twofold. First, he will *hew them downe*. Secondly, he will *cast them into the fire*.

For the first, he will *hew or cut them downe*. Men may be said to be cut downe (in generall) from the originall righteousness of Christ, by the transgression of *Adam*, from their profession of the truth, by apostacie, wounding the conscience vnto death. In particular, from their outward pompe, glory and  
wordly

*In se descat, se  
inspicat, se  
descat; fiat se  
quarati, et se  
muerat, et  
quod despicat  
necet, quod pla-  
cet optet, et  
plantet. Au-  
gust. de verb.  
dom. ser. 113.*

worldly prosperity by affliction and trouble, from their pleasures in this life by death: *hew downe the tree, and break the branches, shake off his leaues, and scatter his fruit, that the beast may flye from vnder it;* there's an hewing from worldly prosperity. The wicked his root shall be *dried vp beneath,* and aboue shall *his branches be cut downe;* there's a cutting (as I take it) by death. Thus both the wicked and the godly may be hewne downe, although in a different manner, for both afflictions and death vnto Gods children are profitable; euen to the wicked terrible, euen types of their last cutting downe at the day of Iudgement. By *hewing or cutting downe*, three things may be vnderstood. First, that diuision and separation which the ministerie of Gods word would worke amongst them. Secondly, the hardnesse of heart, wherein (iustly) they should be giuen vp, if they continued fruitlesse. Thirdly, that externall separation from God, his Angels, Saints, and all happinesse, at the generall, fearefull and terrible day of Iudgement.

Hence three things may be gathered :

First, that the Preaching of Gods word, is the cause of separation and diuision amongst men : a thing wonderfull, and yet most true ; it separateth betwixt the gold and the grosse, betwixt the Sheepe and the Goates, betwixt the Wheat and the Chaffe ; it maketh the father against the sonne, and the son against the father ; and *thinke not* (saith our Sauour) *that I come to send peace on earth, I come not to send peace, but a sword,* *Paul* was a persecuter, he was in great credit and estimation, but when he became a Preacher, he was persecuted from place to place : the word bringeth to light, and discouereth some to be hypocrites, which both had deceiued themselves and others ; what diuision and separation did this make in the primitiue Church, in this Land in the dayes of *Queene Mary*, in *France* at this day, take one example for all ; the Apostle *Paul* hauing preached vnto the *Iewes* at *Rome*, some were perswaded with the things which were spoken, some beleueed not. I might instance diuers other examples, touching this operation of the Word in making diuision, betwixt neighbours, brothers, pa-

rents and children, husband and wife, yea betwixt a man and himselfe. So that the Word preached, as it doth confirme Gods children, it heweth downe hypocrites, and discovereth what they are.

The Causes hereof are not in the Preaching of the Word; for the Sunne is all one, that shineth vpon pleasant Gardens, and vpon sinking Duighils; the fire all one, which hardneth the Clay, and softneth the Waxe: the Word all one, that is preached to the godly and vngodly; but in respect of the difference which is betwixt the hearers. The godly heare it, and bring forth good fruit, the wicked heare it, and remaine fruitlesse, so *it heweth them downe*. The wicked not perceiuing the benefit which may be reaped by the word, but hating it, pleasing their sinfull desires, and so contemning it, remaine ignorant of the vse of it, and so are iustly cut downe. Whence I inferre, first, that notwithstanding of this hewing downe, of this separation, and diuision which the Gospell worketh, yet it is most needfull to be preached; for it is better that hypocrites be discovered and hewne downe, then remaine in close, they should both deprive themselues and others, yea and there be a separation betwixt such, as are by the most strickt bonds of nature coupled together, that some of them might be saued, then that continuing in worldly friendship all should perish. Secondly, that not the Gospell or Ministry of Gods word is the cause of our *hewing downe*, but our contempt thereof disobeying the same, which I speake for this end, because many blame the Gospell for all these hurts which befall them, as Master *Lainier* noteth in one of his Sermons, Vpon a time (saith he) the people of *Sandwicke* met together to consult about the season, why their towne was more ouer-blowne with Sand in few yeares, then it was of a long time before; an old man answered, that he did remember that there was no steeple nye, but since there were the same might come vpon that occasion, whereby he ment that preaching of Gods word might be the cause, as assuredly many wrongfully imagine touching other things.

The Vsēs of this point are three fold.

For

For consolation vnto the children of God; howsoeuer that by the preaching of the word hypocrites *shall be hewne downe*, yet they shall be safe. The Gospell is the power of God vnto saluation to all them that beleue; it is to them the fauour of life vnto life. If we belong vnto God, the word of God shall be profitable vnto vs; if we receiue it with meeknesse, it is able to saue our soules.

Gods children by the word bring forth good fruit, some thirty, sixty, and a hundred fold; Gods word doth worke in them sorrow for sinne, humiliation, an auoiding of the occasions of sinne, a labour to performe the workes of pietie and godlinesse, and may we not much reioyce when we performe those things.

For Instruction: the cleare shining of the Gospell doth gall and torment wicked men; which is a signe they did neuer feelee the power of Gods spirit within them, working for their conuersion. Of those men there are two sorts, the one more publike, the other more priuate. Some publicly fight against God with a stretched-out Arme, and a stiffe necke, as *Pharaoh*, *Who is the Lord*, saith hee, *that I should know him?* Others goe more subtilly to worke, are more pollicke then the former; They are fauourites of the Gospell, whilst there is prosperity and peace. The *Galatians* esteemed of *Paul* as an Angell of light; the towne of *Millan* was so affected to *Ambrose*, that rather they would loose their liues, then their Bishop: *Dauid* had friends; yet the case is altered; the *Galatians* fall away, *Ambrose* not so much respected; *Dauid*, by such as bare him fare formerly, persecuted. *Moses* was not at all times esteemed alike; when Christ turned the water into Wine, and fed the people by hundreds and thousands, all was well, then he was called *Rabbi* and *Rabboni*, then they would make him a King, &c. but when hee said, *they are of their father the Diuill*, then away with him, *crucifie him*: *Paul* now called *Mercurius*, by and by a murtherer; these our dayes are full of such, whilst there is peace, then they seeme religious, when trouble commeth, they not onely reuolt, but persecute such as are truly religious.

It is true that the children of God, being asleepe, left vnto themselves for a time, may be offended at the word preached (who therefore are by the preachers of Gods word to be roused from their securitie, that they may perceiue their errour, roused I say by the terrour threatned out of the Law of God; if they haue a long time continued in the course of godlinesse, or otherwise if they be but nouices in the schoole of Christ, by a more mild course) but they doe not so continue, they repent, they are sorry, they are grieved for the same, whereas the wicked remaine still so, yea daily grow worse and worse, and therefore *shall be hewne downe.*

Secondly, that such as remaine fruitlesse, and will not be reformed, shall be giuen ouer vnto the hardnesse of their owne heart; and left vnto their owne deserued condemnation: This is a terrible punishment, a fearefull *hewing downe*, which proceedeth from the contempt of Gods word; when the wicked haue had the outward Ministerie of Gods word for a long time, and God hath by it called them to repentance, offering grace and saluation vnto them, if they doe not embrace it, but continue in their backwardnesse and rebellion, then the Lord by hardnesse of heart, hewing them downe, he maketh their hearts far, *so that hearing they doe not heare, seeing they doe not see.*

O let vs be carefull to preuent this fearefull iudgement, rather let vs be hewne downe, by crosses, affliction, and death, then by hardnesse of heart; let vs pray vnto the Lord daily to mollifie and soften our heart.

Thirdly, that the wicked at the day of iudgement, shall by a perpetuall separation, *be hewne downe* from the fellowship of the holy Trinitie, blessed Angels, and glorified Saints, which our Sauour himselte confirmeth, *Goe ye cursed of my father vnto everlasting fire, prepared for the Diuell and his Angels;* their hewing downe by the word in this world, precedes their hewing downe at the day of iudgement; that proceedeth from this; for such as are here hewed downe, by the ministry of the word, giuen ouer to a reprobate minde, and an hard heart, shall then by finall separation be hewed downe, from the presence of God.

This

This letteth vs see the miserable estate of wicked men, both in this life and in the life to come: here they are hewed downe by the ministrie of Gods word, then they shall be perpetually hewed downe by the sentence of the iust Iudge, *For ye twofold of my father, &c.* This finall hewing downe shall not befall vnto all sinners, but onely to such as are impenitent; many may in this world be hewed downe by temporall iudgements, which repenting shall not be hewed downe in this last iudgement. To this purpose the Apostle speaketh of the *Iewes*, *And they also, if they abide not still in unbelief, shall be graffed in, for God is able to graffe them in againe.* Such as belong vnto God may for a time fall away (as all such doe totally, which are outwardly planted and not inwardly) and so by affliction hewed downe, but they doe rise againe, and by repentance blot out their fall, and therefore shall escape this finall hewing downe.

Rom. 11.23.

For the second, *he will cast them into the fire*: by fire in this place we may vnderstand, the iudgement which at the great day shall be executed vpon wicked men, the extreame and most sharpe paine appointed for them in hell; concerning which, these fixe things are to be considered. First, that it is fearefull. Secondly, that it is painefull. Thirdly, that it is vnspokeably painfull. Fourthly, that it is continuall. Fifthly, that is vniuersall. Sixtly, that it is eternall: other questions as being more curious then profitable, I willingly passe by; such, as whether it be a materiall fire, how it is maintained, &c.

First, I say it is fearefull, and that if either wee consider the place where it is, *Hell*; for what it is to torment wicked men, how vnpleasant it is, not for light, heat, or comfort, as other fire is, but to torment and terrifie, accompanied with diuers other torments, vtter darknesse, the worne that neuer dieth, weeping and gnashing of teeth, which shall neuer be quenched; fearefull was that destruction of *Sodom*, but more fearefull this, that did end, this shall neuer.

Secondly, it is painfull, and therefore called *the Lake burning with fire and brimstone*: the extremitie whereof both in body and soule, the heart of man is not able to conceiue; a taste

where.



whereof we may haue in the rich Glutton.

Thirdly, it is vnspokeable: as *Paul* was not able to expresse the ioyes of heauen, no more can wee the extremitie of this fire.

Mat. 3. 12.

Fourthly, it is continuall, alwayes without any intermission, which doth so much the more agrauate the misery of the wicked, this fire cannot be put out.

Fifthly, it is vniuersall, both vpon soule and body, and conscience, both outwardly and inwardly.

Mat. 25. 41.

Sixthly, it is eternall: if it would once cease, though after many thousand yeares, there were some hope, but it shall continue world without end, for euermore, from whence there is no redemption.

Hence we may learne, that seeing this fire is so fearefull, so painfull, so vnspokeable, so continuall, so vniuersall, so perpetuall, and the wicked not repenting them of their finnes, shall be (without doubt) cast therinto, euen in time to forsake our finnes, and to turne vnto the Lord, by true and vnfeined repentance, bring forth good fruit, whereby we may escape so terrible a torment, the fire of hell. O let vs feare and tremble when we heare or read hereof, yea let vs alwayes haue it before our eyes, that wee may be withdrawne from sinne, least sinning and not repenting, wee become partakers thereof.

O wicked man why dost thou runne on in sinne, why art thou so carelesse of thine owne welfare? wouldst thou burne willingly? thinkest thou, that thou canst abide the fire? no certainly thou canst not: if thou canst not abide that the least member of thy body should abide in the fire, but for a little time, how shalt thou be able to abide the fire of hell, both in body and soule eternally?

Concerning the second: when this Execution shall be accomplished: although that chiefly it shall be executed in the great and generall day of iudgement, yet notwithstanding it doth begin euen in this life; as then they shall be finally hewne downe and cast into the fire of hell; so also here they shall be hewne downe by the ministry of Gods word, and feelee this fire

fire begunne in them, their Conscience accusing them, torments affrighting them, they themselves driven vnto desperation. Hence wee may perceiue the miserable estate of wicked men, both here and hereafter, in this life and in that which is to come.

Whereby we may learne in time to become obedient vnto the Preaching of Gods Word, not despising the gracious offers of mercie; for certainly, to conclude with the words

of my Text, *Every tree which bringeth not forth  
good fruit, shall be hewne downe and  
cast into the fire.*

---

*FINIS.*

---

the beginning of the 19th century, when the  
first attempts were made to improve the  
condition of the poor in the cities of  
Europe. These were the first attempts of a  
kind which have since been followed by  
many others, and have led to the  
establishment of the modern system of  
social reform.

220

THE  
VOYCE  
OF THE  
CRYER.

*misbound; pt. 2.*

Containing  
A forcible Inuitation to  
REPENTANCE.

By *Alexander Udny* B. in Divinity, and Chap-  
laine to his Maiestie in Ordinary, and Mini-  
ster of the Gospell at *Hauking* in Kent.

---

Lament. 1. 20.

*Abroad the sword bereaueth, at home there is as death.*

Chrysoft. in Serm.

*Nemo ad Deum aliquando sicut accessit, qui non quod po-  
stulauit acceperit.*



LONDON,

Printed by *T. C.* for *James Bowler* dwelling at the  
signe of the Marigold in *Pauls Church-yard.* 1628.

THE  
VOYCE  
OF THE  
CITY

Containing  
A forcible Invitation to



the Citizens of the City of London  
to the City of London

to the City of London  
to the City of London

to the City of London  
to the City of London

LONDON  
Printed by T. C. Jones, at the  
City of London



TO  
THE RIGHT HO-  
NOVRABLE S.*THOMAS*  
*Couentrey* Knight, Lord Keeper  
of the great seale of *England*, and  
one of his Maiesties most Ho-  
nourable Priuie  
Councell.



*Vnde* reade in holy Scripture,  
Right Honourable, that  
godlines with contentment  
is great gaine, for it hath <sup>2. Tim. 6. 6.</sup>  
not onely promise of this life  
but of the life and glory to  
come: for prooffe whereof we haue in the person of  
Obed-Edom, That when the Arke of the  
Lord, was well entertained in his house, <sup>2. Sam. 6. 11.</sup>  
both he and all that did belong to him  
were blessed of God, for the Arke was not



## The Epistle

onely a token of Gods presence, but also a type of our ministry; To which God hath conioyned himselfe to be present with vs vnto the end of the world. By the Arke many miracles were done, by it the waters of Jordan were diuided, the walls of Jericho fell downe to the ground, the Idoll Dagon was dismembred. But the Arke of the new Couenant doth much more, it passeth all Gods children through the mighty floods of affliction, breaketh downe the walls of temptation, casteth Popish Idolatry to Gehena from whence it came, as not able to looke the truth in the face, this doth present Christ the way, the truth, and the life, and doth exhibite Christ vnto vs, God and man to be our righteousness, sanctification and redemption. Now the way to meet with all these blessings, with Obed-Edom, is to entertaine the Arke of the Gospell, but yet these blessings are not obtained in respect of the presence of the Gospell, but in respect of beleeuing, obeying, and reuerent estimation and entertainement of the same, for as we must loue God, imbrace his lawes, aduance the Gospell, so must we imitate the example of Obed-Edom, who did not breake the tables of stone,

## Dedicatory.

stone, Aarons rod, or misused Manna, which would haue bred his ouerthrow, but as he did carry a reuerent respect and estimation to the Arke, so he did to the supporters thereof, he brake not off the rings, nor the barres in the rings, by which it was carried from one place to another. It is a difficult matter for a man in our dayes to profit himselfe by the Gospell, that doth for any earthly respect, despise a powerfull Ministry, who as the Barres in the Arke doe preach the truth, and carry the Arke of the Gospell vnto the world; neither was the Ring or Barre changed, but kept as it was ordained by God and his seruant Moses; and wheresoeuer this hastie disposition is, we may assure our selues it leaues some bountifull remembrance: to your Lordsh. is recommended a care of the reuerent estimation of the Arke and affaires thereof. You are as a towre vpon the top of an hil, & so much the more reason haue you to walk wisely, & that in respect of your great priuiledges, that the lawes of God & the kingdom may be conioynd with an vpright and godly course of life, because Plusefecit apud populum, which laudable course your L. doth follow, which hath the more

## The Epistle

emboldened and encouraged mee to present this small token of my good wills vnto your Lordship, albeit I haue not vsed the common Method of many in the like case, which were rather to write of you, then to you, yet neither to be neglected, for in publishing (though sparingly) my knowledge of your worth to the world, some might taxe mee with flattery which I condemne in others, but only on the other part, some may censure me to haue written of you according to the pouerty of my ability rather then to the fulnes of your merite, but howsoeuer peraduenture it will seeme strange when this commeth to your Lordships hands, what assurance of your good acceptance, should haue mooued me to dedicate the same vnto you, I haue not done it mercinarie, further then my paines may aduance the Gospell, for then I would haue presented it to your hands; nor vaine gloriously in crauing your approbation, but freely and honestly out of that respect which I owe to that innate goodnesse, which I hope is and shall expresse it selfe in you. And herein I thinke my selfe happy that I liue to know one of so great qualitie as your selfe, whose breast goodnesse makes her habitation

## Dedicatory.

bitation which I may the more boldly say, in that I heard from your mouth, that your desire was to aduance and prefer, those that were worthy to the worke of God, for the which, and for mine owne part also, as I endeauour my selfe to runne after the high calling of God in Christ Iesus, so I desire to imitate the fertill lands, Qui multo plus redundant quam acceperint, quia si non dubitamus bona conferre his quos speramus nobis profuturos, quales debemus esse in eos qui iam profuerunt? But yet I say, Non redde-revero, bono viro, it cannot absqua iniuria id facere possit, Receiue then a signification of my loue, a testification of duty. Accipe ergo hanc obseruantia meæ humilem tesseram, & quidem sereno vultu ac animo clementi accipe: Inde pium meum in te affectum elice, meque clementia solita porro prosequere. Illud vbi impetravero magnum me quid impetrasse existimabo, pro quo tamen nil præter preces pias, officia & obsequia humilia reponere queo. And thus humbly taking my leaue, wishing to your Lordship all health and happines, with the increase of all spiritual

## The Epistle

tuall and temporall blessings. And that this  
small gift may haue as good acceptance in your  
Lordships fauour, as it is well intended by me: to  
this effect I pray the very God of peace sanctifie  
you throughout, and I pray God your whole spirit,  
and soule and body, bee preserved blamelesse vn-  
to the coming of our Lord Iesus Christ: in  
him, Farewell.

Your Lordships in all respectiue

dutie to be commanded,

Alexander Udny.



THE  
Voice of the Cryer :  
Containing  
A FORCIBLE INVIL-  
tation vnto *Repentance.*

IOEL 2.12.

*Therefore also now, saith the Lord, turne ye even to me, with all your heart, and with fasting, and with weeping, and with mourning.*



**I**N the former part of this Chapter, the Prophet threatneth vnto the *Iewes* heavy iudgements, and a fearefull desolation from the *Assyrians*, whom God at the length would send vnto them: beholding them secure and carelesse, obstinate and impenitent, he rouseth them vp by a Proclamation of dolefull tydings. *The day of the*

*Lord is come, for it is at hand ; a day of darknesse, and of blacknes, Ven. 1.2.11. a day of clouds and obscuritie, &c. The day of the Lord is great and very terrible, and who can abide it ?*

In these words, as a most louing Pastor vnto his flocke, he declareth the remedy, whereby this fearefull desolation might

H

be



be preuented; namely, by true and vsfained Repentance: concerning which two things are to be considered. First, the dutie enioyned. Secondly, the reasons whereby it is enforced.

The Dutie enioyned is true and vsfained Repentance, consisting of these two parts. First, internall in the affection, required both of Priests and people, *turne ye men to me with all your heart.* Secondly, externall, and in action consisting of three points. 1. Fasting. 2. Weeping. 3. With mourning.

The Reasons whereby it is enforced are three. 1. From the occasion, *therefore.* 2. From the time, *now also.* 3. From the author, *saieth the Lord. Therefore now also, saith the Lord.*

I shall first speake of the Reasons, then of the Dutie it selfe, at the pleasure of God.

The occasion,  
Therefore.

The first Reason then whereby our Prophet doth exhort the *Iewes* vnto Repentance, is from the occasion of the same, laid downe in this encreasing particule, *therefore*: which hauing relation vnto the former verses, pointeth out vnto vs the great danger wherein the *Iewes* stood at this time; iudgements being denounced against them; iudgements being prepared for them; iudgements euen hanging ouer their heads, which could not otherwise be remoued, but onely by their repentance. The Reason may be framed thus: If those iudgements which are denounced against you, cannot otherwise be remoued, but by true and vsfained Repentance, then it is needfull that you should repent: but those iudgements which are denounced against you, cannot otherwise be remoued, therefore it is needfull that you should repent.

Hence this obseruation may be gathered: that,

DoH.

When either Gods hand is heauie vpon vs, or his iudgements are denounced against vs, we ought vsfainedly to repent vs of our finnes. Gods hand was heauie vpon the *Iewes* at this time, as may be gathered out of the former chapter, greater iudgements were denounced against them, in the beginning of this, and therefore now they are exhorted vnto Repentance. Thus did *Iehosaphat*, hearing that the *Aramites* were come against him, *He set himselfe to seake the Lord, and proclaimed a fast*

fast throughout all the Land. Thus did the Israelites, when two severall times they were discomfited by the Beniamites, They went up unto the house of God and wept, and sat there before the Lord, and fasted that day untill the evening. Thus did the Ninivites after the denunciation of Gods iudgements by *Jonah*. Hence it is that the Prophets, after they had denounced Gods iudgements, did alwayes from thence exhort them unto Repentance. Thus *Isaiah*, Why should ye be stricken any more, &c. wash you, and make you cleane. Thus *Jeremiah*, I will bring euill from the North, and a great destruction; for this, gird you with sackcloth, lament and howle. Thus *Daniel* hauing expounded *Nabuchadnezzars* dreame, and warned him of his approaching fall, exhorteth him to breake off his sinnes by righteousness, and his iniquities by shewing mercie to the poore. Thus *Hosea*, for this shall the Land mourne: come and let vs returne unto the Lord. Thus *Amos*, The Lord God hath sworne by his holinesse, that for the dayes shall come upon you, that he will take you away with hookes, and your prosperitie in fish hookes, &c. seeke ye me and ye shall liue. Thus *Zephaniah*, I will utterly consume all things from of the Land, &c. gather your selues together before the decree come forth. Thus our Sauour Christ, Unless ye repent, ye shall all likewise perishe. Thus our Prophet, he doth both aduertise the *Jewes* of their imminent danger, and also how they might be deliuered.

The Reasons of this Doctrine are these two. First, Because Gods hand is heauie vpon vs, and his Iudgements are denounced against vs; for this end, that we may repent and returne vnto him: according to that of the Prophet, Lord in trouble haue they visited thee, they poured out a prayer when thy chastning was vpon them. For this cause the Lord complaineth, that although he had afflicted his people, yet they did not returne vnto him.

Secondly, because vpon Repentance, God doth withdraw his Iudgements either inflicted or denounced: afflicted, from the Israelites, He regarded their affliction, when he heard their crye: threatened, from the Ninivites; And God saw their workes, that they turned from their euill way, and God repented of the e-

*Iudg.* 20. 26.

*Jonah* 3. 5.

*Isa.* 1. 5. 16.

*Ier.* 4. 6. 8.

*Dan.* 4. 27.

*Hos.* 4. 3.

& 6. 1.

*Amos* 4. 2.

& 5. 4.

*Zeph.* 1. 2.

& 2. 1.

*Luk.* 13. 5.

*The Reas.* 2.

*Isa.* 26. 16.

2.

*Pla.* 106. 44.

*Jonah* 3. 10.

will that he had said he would doe vnto them, and he did it not.

The Vses of this point are twofold.

1. For Reprehension vnto all of vs in this Land, vpon which Gods hand lyeth heauie, against which so many Iudgements are denounced; and yet (alas) we continue in our euill courses, and doe not repent vs of our sinnes; yet which is worse, we daily grow worse and worse, adding sinne vnto sinne, and multiplying our abominations in Gods sight. What could haue beene done more vnto vs, then the Lord hath done? yea at this same time, all thoe causes whereby God hath prouoked others to humiliation, concurre together to moue vs to Repentance. Publike, open, powerfull and malicious enemies hunt after our destruction, that they may deface Gods glory, root out Religion, possesse our Inheritance, and make our streets runne ouer with blood. God bloweth vpon those actions which we vndertake, either by Sea or Land, as daily experience teacheth: Gods Iudgements both in generall and particular are denounced against vs, as they were against the *Ninivites*; we haue beene visited with the Plague, the famine, strange diseases, &c. The sword of our enemies hangeth ouer our heads; few are sorry for the afflictions of *Ioseph*, the loue of most both towards God and their distressed brethren is waxed cold: we fall away from our former loue and zeale which we haue had to Gods glory and our owne saluation; and yet who taketh those things to heart? who doth repent him of his sinnes?

For Exhortation both vnto Preachers and People.

*Vse 2.*

Preachers to be carefull both in fore-seeing and fore-warning Gods Iudgements; and like wise exhorting vnto Repentance. God hath appointed vs Watchmen, Seers, Ambassadors, Physicians, we must accordingly declare Gods will vnto you, and both shew you your disease, your danger, and the meanes whereby you may be deliuered. Remember (my brethren) what Commission the Lord gaue vnto *Jeremiah*; *Speake vnto them all that I command thee, be not dismayd at their faces, least I confound thee before them.* And vnto *Ezekiel*, *When I say vnto the wicked thou shalt surely die, and thou giuist him not warning,*

*Ier. I. 17.*

*Ezek. 3. 18. 19*

ning, nor speakest to warne the wicked from his wicked waie to saue his life; the same wicked man shall die in his iniquitie, but his blood will I require at thine hand. Let vs remember I say that God hath made vs Watchmen, and that therefore we ought to giue warning. O let vs cry aloud, and spare not, let vs lift vp *Is. 58.7.* our voice like a trumpet, and shew our people their transgression, and what iudgements are prepared for them, that so they may repent, at least we may saue our owne soules.

People, euen truely to repent them of their sinnes, in respect of Gods Iudgements both lying vpon vs, and greater hanging ouer our heads. Hath God beene pleased to spare you so long, and not quite destroyed you, repent in time, become obedient vnto the word of God calling vpon you. Repent I say, that God may be glorified in his mercy, our enemies may be subdued, our present calamities removed, and further iudgements preuented: to conclude this point, seeing God hath dealt with vs in this Land, as he did with the *Jewes*, seeing he exhorteth vs vnto Repentance by a Proclamation of Iudgements as he did them, and we haue as much neede to repent as they had, I conclude with that exhortation of *Zephaniah*, Gather your selues together, yea gather together a Nation not desired before the de- *Zeph. 2.1.* cree bring forth, before the day passe as the chaffe, before the fierce anger of the Lord come vpon you: otherwise the Lord may iustly in the day of his wrath wake vs subiect vnto the crueltie and slavery of our enemies. Thus of the 1. Reason.

The second Reason whereby our Prophet exhorteth the *Jewes* vnto Repentance, is taken from the time wherein he did exhort them, laid downe in these words, *Now also*, wherein diuers things may be noted. 1. That as at this time, so also at other times the Lord hath exhorted them vnto Repentance, as might be confirmed by the Prophecies of *Ionah*, *Amos*, *Hosea*, *Isaiah*, *Micah*, *Nabum*, and *Jeremiah*, all which did precede this our Prophet *Ios.* Secondly, that as yet there remained hope for them of obtaining pardon, and preuenting those Iudgements threatned, if they would truely returne vnto the Lord: Thirdly, that God did not promise againe to call vpon them, or any longer to spare them, if they did

The time,  
Now also.

not delay, and put off their Repentance, as formerly. The Reason may be framed thus; If God haue spared you so long, and not vicerly destroyed you notwithstanding of your deserts, and doth now also inuite you to Repentance; not like to spare you any longer, if you doe not now amend, then you ought to returne vnto him: but so it is, that God hath yet spared now, doth now also inuite you to Repentance, and is not like any longer to beare with you; therefore you ought now to Repent, now to turne vnto the Lord: Hence this obseruation doth arise: that,

*Doct.*

The bounteousnesse, patience, and long suffering of God ought to moue vs vnto a present and speedy Repentance. God hath bene bountifull vnto the *Iewes*, in exhorting them so often, in sending so many Prophets vnto them; hee had long born with their stowardnesse and backwardnesse, he had wearied himselfe by waiting vpon them; yet againe he offereth vnto them mercy, by the same, to prouoke them vnto a speedy and present Repentance. This the Apostle *Paul* confirmeth; *Despise not the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee vnto Repentance.* And againe, *Behold, now is the acceptable time, behold now is the day of saluation.* And againe, *Exhort one another daily, while it is called to daie, lest arie of you be hardened through the deceitfulness of sinne: to day if ye will beare his voice harden not your hearts.*

Rom.2.4.

2 Cor.6.2.

H.b.3.13.15.

*Reason 1.*

The Reasons hereof are these. First, because for this end the Lord doth forbear vs, spare vs, call vpon vs, euen that we may repent. God is not bound thus to deale with vs, but out of his exceeding great loue; he doth spare vs, *not desiring the death of a sinner.*

Ezek.18.23.

*Reason 2.*

Secondly, because if we doe not Repent, and returne vnto the Lord, then we shall be left inexcusable, we shall be forced to confesse Gods iust iudgement in our confusion, following vpon the contempt of his mercy offered vnto vs; yea after our hardnesse and impenitent hearts, *we treasure up vnto our selves wrath against the daie of wrath, and reuelation of the righteous iudgement of God.*

Rom.2.5.

The

The Vses hereof are threefold.

For Reprehension vnto all such as abuse the goodnesse, patience, and long-suffering of God, delaying and putting off their repentance from time to time. And doe not we thus? how often hath the Lord called vpon vs? how many hath he sent vnto vs? how many Sermons of Repentance haue we heard? and yet alas we doe not repent: we still presume of mercy, that God wil stil spare vs, will stil be gracious vnto vs: let vs not de seine our selues, for certainly God wil not be mocked of vs still.

For Exhortation vnto euery one of vs.

1. To be thankfull vnto God, for his vnspcakable mercy towards vs, in sparing vs so long, in waiting vpon vs so long, in giuing vs so large a time of Repentance: he might haue confounded and destroyed vs long ere this time, yet he doth now offer mercy, he doth now also inuite you to Repentance.

2. To embrace those gracious offers of mercy and saluation now presently offered vnto vs, not-putting off from time to time, saying with *Solemon* sluggard, *Yet a little while, yet a little folding of the hands.* Why wouldest thou buy Repentance at such a deare rate? the longer thou delayest, the more hardly canst thou repent, the more painfull shall thy Repentance be vnto thee?

For Consolation vnto such as are cast downe through the sense and consideration of their sinnes, and of their continuance in the same. There is a comfort for thee; *Now also*, the Lord doth inuite thee vnto Repentance; doe thou Repent, and thou shalt be saved. Gods Iudgements shall be withdrawne from thee, thou shalt not be destroyed; thy Repentance cannot be too late, if it be true. Neither doe I speake this to encourage any to goe on in sinne, and so by presuming vpon Gods mercies, to continue in sinne, for such are in a dangerous and lamentable estate, but onely for the comfort of such as are in danger of desperation through their long continuance in sinne: to them I propound the example of *Manassés*, *Mario Magdalen*, *Zachary*, *Paul*, the Thiefe at the right hand, that they should not despair. To the others, I might instance thousands of examples, of such as by delaying did perish, that they should not presume. Thus of the 2. Reason.

The



The Author,  
Thus saith the  
Lord.

The third Reason whereby he exhorteth them vnto Repentance, is taken from the Person of him that speaketh, or from the Author by whom, and in whose name our Prophet was directed thus to speake vnto them, layed downe in these words, *Thus saith the Lord*. The Reason may be framed thus, That which the Lord himselfe doth command you, enioyne vnto you, and require of you, that you ought to doe: but so it is, the Lord doth by me exhort you all vnto Repentance, to returne vnto him; therefore you ought to Repent and returne vnto him. Hence these three things may be obserued.

1. That God by the preaching of his word doth reueale his will vnto vs.

2. That before the Lord inflict his Iudgements, he doth giue warning and aduertisement thereof.

3. That vntlesse it please God to worke Repentance in our hearts by his Word and Spirit, we can neuer truly Repent.

Doct.

For the first, God doth by the Preaching of his Word reueale his will vnto vs, both for our performance of that which is good, and abstinence from that which is euill. Hence they are called *Gods mouth, Labourers with God, The Embassadors of God*. By them he did for the most reueale his will in former ages, by them he doth reueale his will in these our dayes: as he sent his Prophets vnto the *Jewes*, with *Thus saith the Lord*, in their mouth, so he doth now send Preachers to reueale his will vnto you.

Ier. 15. 19.  
1 Cor. 3. 9.  
2 Cor. 5. 20.

The Vses hereof are threefold.

Vse 1.

For instruction, if God by the Preaching of his Word doth reueale his will vnto vs: Hence we may leame.

1. Reuerently to esteeme of the Word preached, and of the Messengers thereof. Of the word preached, as the word of God, as the Wisdome of God, as Oracles of God, which is to be preferred before thousands of Gold and Siluer, and is sweeter then the hony and the hony combe. Of the Preachers, as disposers of the secrets of Christs kingdome; such as despise them, despise God himselfe: as the Lord said vnto *Samuel*, *They haue not reuelled thee, buty she haue reuelled me, that I should not reigne ouer them*. And our Sauour Christ, *Hee that heareth*

Psal. 19. 10.

1 Pet. 4. 11.

1 Sam. 8. 7.



heareth you, heareth me, and he that despiseth you, despiseth mee, and him that sent me. Luk. 10. 16.

2. To know Gods will reuealed in his word. God doth not now reueale himselfe vnto vs, by Prophecie, Reuelation, Vrim and Thummim, and the like, as formerly vnto the *Iewes* he was wont, but by his word preached, which doth instruct vs in the same.

3. To obey the will of God, reuealed to vs in the preaching of his word; resoluing to heare what God shall speake vnto vs out of his word, and to performe such things as we heare.

For Reprehension, both vnto Preachers and People.

Vnto Preachers, which either are puffed vp with their gifts of *Wise* 2. knowledge, learning, eloquence, not remembering that they haue them from the Lord, and that they are his Messengers to declare his will: or which preach not Gods word but mans traditions, and their owne inuentions, confirming their Doctrine rather with humane testimonies, then the written word of God. Eze. 13. 7. 10.

Vnto People, which either absent themselves from the hearing of Gods word preached, or if they come, giue not that reuerence as is fit; yea, there are many amongst vs, which either could be content that there were no preaching, or that it were very seldome. There are also many, which preferre the Popes holinesse before the Scriptures, yea allow those things which are contrary vnto the same: as one speaking of Confirmation, saith, *Though it be not found in the Canonick Epistles of Saint Peter, yet our Lord and Pope hath it in the decrees of the Church of Rome.* Thus they preferre falshood before the truth, and humane traditions aboue the word. Besides, how many are there, which both mocke the preachers, and preaching of Gods word, to whom Gods word is a reproach and derision? *Guido, editus anno 1555. in amp. Corat. in Tract. 3. part. 2. Jer 20. 8.*

For Exhortation both vnto Preachers and People.

Vnto Preachers to stirre vp their People vnto attention, by *Wise* 3. Thus saith the Lord: whereby they shall become more cheerefull, whilst the eyes of the people are set vpon them; and people

ple more attentiuē, knowing that it is God which speaketh vnto them.

2. To propound vnto their people the Oracles of God; *If any man speake* (saith Saint Peter) *let him speake as the Oracles of God.*

3. To deliuer Gods will vnto their hearers both faithfully and diligently, according as they haue receiued from him.

Vnto People, diligently to attend vpon this ordinance of Preaching; loathe not this Manna, despise not this Seede reiekt not this Milke, refuse not this Treasure, though in earthen Vessels, looke not vnto the meanenesse of the Preachers thereof, *For God hath chosen the foolish things of this world to confound the wise*: whilst this blessing is continued make vse of it, and reuerence the Preachers thereof, for if we contemne it, there may come a famine thereof, that we shall seeke it, and not finde it.

1 Pet. 4. 11.

Amos 8. 12.

Dost.

For the second, Before the Lord doth inflict his iudgements he giueth warning and aduertisement thereof; *Thus saith the Lord*: which our owne particular experience may sufficiently confirme. Gods hand is now heauy vpon vs (as of late it hath bene) Iudgements are daily by the Preachers of Gods word denounced, and are like to fall vpon vs: haue we not sufficient warning? We had warning of our former visitation, we haue warning of another, yea the former (wihout Répentance) is but a forerunner of a greater.

The Vses of this Point are.

Vse 1.

First, to obserue and admire Gods wonderfull loue both vnto the *Jewes* and vnto vs: he gaue them warning and aduertisement, so also he giueth vs.

Vse 2.

Secondly, to take with those warnings and aduertisements, that you may in time repent you of your sinnes: pretend not excuses, as if ye knew not, for you haue had many warnings already, and now at this time I giue you warning and aduertisement from God, that vnlesse you doe repent, and returne vnto the Lord, you shall be destroyed.

Vse 3.

Thirdly, to reprove those which will not take any warning and aduertisement: they neither thinke of Gods iudgements  
them.

themselves, neither yet are desirous, that others should aduertise them: much like vnto the *Sodomites*, whom *Lot* aduertised of their imminent danger, *He seemed vnto them as one that mocked*: and like the *Israelites*, who being warned by *Jeremiah* concerning the will of God, whereof at their owne desire he had enquired, said, *Thou speakest falsely, the Lord our God hath not sent thee, to say, Goe not into Egypt to sojourn there*, Gen. 20. 14. Jer. 23. 2.

For the third, Vnlesse it please God to worke Repentance in Doct. our heares by his Word and Spirit, we can neuer truly repent. We may weepe out our eyes, we may mourne, we may fast, and yet vnlesse God truly touch our hearts, all is in vaine. The Repentance which the Lord worketh, is a Repentance vnto life. Acts 11. 18. This point is needfull to be vrged in these dayes, wherein men are so carelesse in liuing, and wretched in sinning, as if Repentance were in their pocket, whereas there is no true Repentance vnlesse God enter into the minde, then follow the sobbs of a contrite heart. As the sap and iuyce runneth fast from a greene piece of wood, whilst it burneth, till it be consumed; so when the Lord commeth into the heart, there is weeping till the power of sinne be consumed. Repentance is not the wringing out of a teare, or the breathing out of a sigh, or the lifting vp of the eyes, or a bare saying, *I haue sinned*: but it must be with weeping, sighing, praying, confession, and true amendment of life, the speciall gift of God.

The Reasons of this obseruation are two. First, because Re Reas. 2. mission of sinnes doth accompany Repentance; as it is written, *God hath ordained a Saviour, for to giue Repentance vnto Israel*, Acts 5. 31. *add forgiveness of sinnes*: wherefore it followeth, that as a man cannot pardon his owne sinnes, so he cannot Repent when he list: sinne may quickly be committed, but hardly rubd off againe. Some may say, we haue sinned grievously, but we know not how nor when we haue repented? *Quest.* Answer, That thy sins haue beene so long pardoned; as thou hast truly repented for them, and that thou hast as many scales of thy pardon, as thou hast shed teares, sighs, sobbs, and art warmed inwardly for thy sinnes and transgressions. *Ans.*

Secondly, As it is the word of God which hardneth the heart,

*Quest.*

heart, so it is the word of God which softneth the same. Hence it may be demanded, How doth it stand with Gods Iustice to punish men for not repenting, if he deny them Repentance? and how can men be condemned for an hard heart, seeing God hardneth the same? I answer, An hard heart and a bad life doe not simply condemne a man, but continuall delight in euill without once praying to be deliuered: God men haue had bad hard hearts, but haue lamented, so haue euill men, but reioyce in it: though God harden the heart, he doth not bestow an euill heart; the heart is hardened, that we may acknowledge, that a soft heart commeth from God. Wouldst thou know then if God hath wrought vpon thine heart? marke how thou louest sinne, how thou art pleased with the hardnesse of thine heart, dost thou loue them? thine heart is damnable, dost thou loath them? thine estate is comfortable.

*Ans.*

The Vses of this point are twofold.

*Vse 1.**Lam. 5. 21.*

For Exhortation: Seeing the Lord worketh Repentance, then let vs pray diligently vnto the Lord for the same; let vs all say, *Turne vs vnto thee O Lord.* Dost thou finde heauinesse in thy heart, dulnesse in thy soule, in performing of good, and readinesse vnto euill, then pray vnto the Lord for thy conuersion, for thine estate of life is worse then death? Dost thou liue without Repentance? there is but a little space betwixt thee and death, betwixt thee and hell; yet notwithstanding I dare say, that of all suits preferred before God, this especially was neuer denied. Dost thou liue a prophane life, and yet hearing some Sermons of death and Iudgement, desirest to doe better? stay not here, but conferre with thine owne conscience, and pray vnto the Lord, that thou maiest doe his will, and that hee would be pleased to strengthen thee that thou maiest performe that which he commandeth: Pray both in publike and priuate, pray continually, then I assure thee, drunkennesse shall not drowne thee, couetousnesse shall not ouer-rule thee, pride shall not deface thee, whoredome shall not vndoe thee, Realing shall not shame thee, the world shall not deceiue thee, nor thy selfe condemne thee.

For

For Instruction: If Repentance be the speciall gift of God, *vs* 2. and we are to craue Repentance from him, then we are to take notice of our sinnes, for which we ought to repent, and ynesse first we know them, we cannot truly repent them. To this end, we must come with a generall confession before God, and also particularly lay open our sinnes in his sight: we must daily vse those meanes by which we may attaine vnto a knowledge of them: Gods word, the Law of God, our owne consciences, our brethren, the Church, euen our enemies; that we may know our sinnes, we must count them, as an Vsurer doth his mony, behold them as an husbandman doth his ground; condemne them, as a Iudge doth a thiefe; pray against them, as a Mariner doth to remoue a storme; fight against them, as a Souldier doth against his enemy; accuse them as a Lawyer doth one which is guiltie: if we once get a knowledge of them, then their number will appeare infinite, their reward damnation, their power execrable, their presence intolerable, then a drop of mercy is worth all the world, then we shall pray against them; if we pray against them, we shall obtaine Repentance, yea we shall mourne that we cannot repent as we would, and if we doe repent then our sinnes shall be pardoned, and in stead of sorrow, the Lord will bestow vpon vs vspeakable ioyes. Thus of the 3. Reason.

And so much for the Reasons whereby our Prophet exhorteth the *Iewes* vnto Repentance, laid downe in these words, *Therefore now also, thus saith the Lord.*

I come now to speake of the Dutie whereunto he doth exhort them, and that is vnto true and vsfained Repentance: for the vnderstanding of which, two things are to be obserued in Generall.

First, That God doth not respect our miseries, vnlesse we doe repent.

Secondly, that without the preaching of Gods word, iudgements cannot amend vs.

Concerning the first: God doth not respect our crosses and calamities, except true Repentance be ioyned therewith. This the Prophet *Isaiah* confirmeth, testifying that the Lord did not

*Doct.*  
*isa. 58.*

Quest.

regard the outward fasting of the *Iowes*, because they did not truly repent. We may haue sickness, indure poyerty, yea we may dye, and yet neuer the nearer God, except we haue repentance the ornament of a Christian. It may be demanded, seeing the Lord doth punish vs, and our sufferings are the punishments of sinne, Why the Lord is not pleased and pacified with vs; for it may seeme extreame dealing both to punish vs in this life, and in the life to come? I answer, That though we suffer for our sinnes, yet our suffering is not satisfaction for sinne; for the reward of sinne is death euermlasting, and also all the miseries of this life, and therefore we must not excuse our setues for any crosse or calamitie; for we may haue all those troubles, and yet (vnlesse we repent) we shall neuer see the kingdome of heauen, nor the glory thereof.

Answ.

Reason 1.

The Reasons hereof are these two. First, Because all the sufferings of this life are but the beginnings of sorrowes, they are not the tenth part of that vengeance which the Lord wil poure vpon vs for our sinnes, vnlesse we repent; to haue sickness, to want appetite to meate, to be grieved with the Ague, Feuer, Palsie, they are nothing but the beginnings of sorrow, and if it were possible that one man, or one woman could endure all these torments, yet he might goe to hell fire, wanting true conuersion in the time of his trouble.

Reason 2.

Ezek. 32. 38.

Secondly, because the troubles of this life are common both to the wicked and the godly: this the Prophet *Ezechiel* witnesseth, *Thou shalt be broken in the midst of the vncircumcised, and shalt lye with them which are slaine with the sword*; though God correcteth euery one whom he loueth, yet he loueth not euery one whom he correcteth. Christ was crucified, the Apostles martyred, yet beloued of God; *Herod* was eaten of wormes, and yet out of the fauour of God, his misery in this life, doth not better his estate in hell: *Iosiah* a good King, and *Ahab* a wicked King, died both in warres, yet the estate of the one was not the better because he died as a good man did, neither the estate of the other worse, because he died as an euill man died. In one and the same fire Gold glistereth and drosse smoketh; so by Tribulation good men become purged, whereas

Note.

whereas euill men become worse.

The Vics of this Doctrine are these two.

First, seeing our affliction cannot moue God to pittie vs, *Vs 1.*  
vnlesse we repent, therefore let vs learne to obey the exhortation of the Prophet in Scripture, *Turne vnto the Lord your God.* Thy blood cannot pacifie the wrath of God, whereas teares of Repentance can: bodily plagues doe not moue God to pittie vs, when as spirituall sorrowes doe. To apply this in particular vnto our selues; Haue not we had great iudgements lying vpon vs? how many Souldiers haue we lost, crying and dying in their owne blood? how many haue perished by famine? haue not many houses beene swept cleane by the Pestilence, not onely in *London*, but euen in remote places, and doe they not yet continue: Doth not the Lord see them? he doth: doth he see them, why then doth he not pittie our desolation? doth he pittie it, why then doth he not stay it; for no question but the cryes of the afflicted doe pearce the heauen? and yet they doe continue. *O England*, it is no wonder; so long as thou continuest rebellious in so great a light, thou maist looke for the encrease and continuance of Gods iudgements vpon thee; for the Lord will neuer remoue his iudgements, vntill we forsake our sinnes: because we doe not turne vnto the Lord, therefore our health is turned into sicknesse, our life into death, our peace into warre, our mirth into mourning, our plenty into want: let vs turne before all be ouer-turned, let vs fill our chambers with mourning, lest the whole Land be filled with lamentation.

Secondly, seeing God regardeth not our miseries vnlesse we doe repent, then it followeth that our sufferings are not worthy of the life to come; for our ioyes shall be greater there, then our sorrowes can be here. There shall be no sicknesse, misery is ended, and death destroyed; so that we ought to suffer patiently, here to liue so, we ought to labour to dye so, and dye in despiight of death to raigne so.

Concerning the second: Without the preaching of Gods word iudgements cannot amend vs. At this time the *Irish* were wonderfully afflicted; fearefull indgements were denounced



Amos 4. 6. 7.  
9. 10. 11.

ced againſt them, yet this doth not the turne, God by his Prophet doth exhort them to Repentance: Though the Lord ſhould ſhake the earth terribly, thunder omnipotently, darken the light ſcarefully, multiply puniſhments abundantly, yet this alone cannot conuert the ſoule, The Lord at another time complaineth, that *He had given them cleannesse of teeth in all their Citie: that he had with-holden the raine from them: that he had ſmiten them with blaſting and mildew: that the Palmerworme had deuoured their Vines and Oliues: that he had ſent amongſt them the Peſtilence; that their young men were ſlaine with the ſword, &c.* yet they did not returne vnto the Lord. So that I ſay, no outward croſſe worketh repentance: this our owne experience witneſſeth: Is not this Land greatly afflicted, doe not Gods iudgements hang ouer our heads (if we had eyes to behold them, and hearts to conſider them) and yet who are conuerted? who doe truly returne vnto the Lord?

Reaſ. 1.  
Deut. 32. 4. 1.  
42.

Obiect.

Anſw.

The Reaſons hereof are theſe two. Firſt, becauſe the Lord for the moſt part, doth ſend his Iudgements to reuenge, that euen his arrowes may be drunke with bloud; the ſpeciall end of Gods iudgements is to take vengeance on a ſinfull Land. But it may be obiected, Doe none repent in the time of aduerſity, being vnder the croſſe? yea, there are a great many, becauſe the Lord ioyneth the Word and the rod together, his word by which he doth inſtruct them, his rod by which he doth correct them.

Reaſ. 2.

Ier. 23. 29.

Heb. 4. 12.

Secondly, becauſe the Word is of greater force then any iudgements are in the conuerſion of a ſinner; a worke (I aſſure you) both great and admirable; *The word of the Lord is like vnto fire, like vnto an hammer, mightie in operation, ſharper then any two edged ſword.* Euery word in the holy Scriptures is as a thunder-bolt; this pulleth vp ſinne by the roots.

The Vſes hereof are theſe two.

Vſe 1.

Firſt, to teach vs, that we ſhould haue the word of God in great eſtimation: We ſcare to be drowned by water, persecuted by land, and euery member of our bodies to become ſubiect vnto many ſorrowes; and yet thoſe eſpecially hurt when we ſee and feele them, but the word of God worketh when

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when we neither see nor feele it. The crosse afflicteth vs, but the word instructeth vs; afflictions punish, and bring vs the heavy newes of condemnation, but the word bringeth glad tydings of life euerlasting; by Iudgements we are blinded, by the Gospell we are enlightned; by Iudgements we are indangered, by the Gospell we are defended; Iudgements threaten the life, Gods word doth threaten our soule with euerlasting death, vnlesse we repent: make much of the word in thy health, for I assure thee, sicknesse cannot so prepare thee for the Lord, the word will then be sweet to heare, when all others faile; miracles would make vs wonder, and worldly pleasures make vs proud, but Gods word maketh vs to Repent, and to liue the life of God in Christ Iesus our Lord.

Ephes. 2. 18.

It may be objected: this seemeth a strange doctrine; Doe not sorrowes and afflictions conuert vs vnto the Lord? Why then are they sent? why should we account of them as we doe, seeing such as are afflicted reape so small comfort by them? I answer, that this conclusion is damnable: Shall not the Scholler care for the rod, because it cannot teach him; and should we set light by the Lords Iudgements, because they cannot conuert vs? No, they must keepe vs in obedience, although they cannot beget obedience within vs; they informe vs, though they cannot turne vs: as *David* was afraid of iudgement, so must we; let vs tremble as the earth doth, let vs weepe and mourne, we know not how soone the wrath of God may seaze vpon vs, with what calamity we may be troubled, by what death we may be taken away. Let vs, I say, feare the word and workes of God, and then we shall not neede to feele them.

Answ.

Secondly, to teach vs, that when we are visited by Iudgements, euen to pray vnto the Lord, that he would by them worke our conuersion, seeing that of themselues they cannot beget Repentance within vs. Thus in generall.

Iste 2.

I come now to speake of the Duetie in particular, both internall in the affections, in these words; *Turne ye euen so mee with all your heart*: and externall in the action; *with fasting,*

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*and with weeping, and with mourning.* Of these two in order.

Concerning the first. The inward forme of Repentance is described in these words, *Turne ye even to mee with all your heart*: wherein these points are to be handled. 1. The action, *Turne*. 2. The persons exhorted to turne, *ye*, euery one of them. 3. To whom they must turne, *to mee*, the Lord. 4. How they must turne, *even with all their heart*, speedily, readily, and willingly.

1. Point.  
Turne.

For the first. The Duetie whereunto our Prophet exhorteth them, is to *turne*, or to come vnto themselves againe: whereby two things are intimated. First, that such as sinne against God, in so doing depart from him. Secondly, that such as doe truly repent them of their sinnes, they doe turne from their wickednesse and euill wayes; So that true Repentance is a turning from sinne and wickednesse; yea onely such as truly repent are in their right mindes, all others are out of their wits, mad and franticke.

For the vnderstanding of this Point, these foure things are to be considered. First, the nature of it. Secondly, the reasons to moue vs vnto it. Thirdly, the meanes whereby to attaine it. Fourthly, the signes whereby it may be discerned.

The nature of  
our turning.

The nature of it may be the better conceiued, by comparing it to the conuersion of earthly bodies in the Scriptures: as the Sunne is turned into darknesse, so men shining in this world must be ashamed and confounded because of their sinnes: as the Moone sometimes encreaseth, at other times decreaseth, alwayes changing; so must a sinner be alwayes decreasing in sinne, increasing in grace; as a rocke is turned into water, so must our hard hearts into plenty of teares; as a stone is turned into copper, and giueth a sound, so when we are touched by the spirit of God, then must the voyce of our confession sound: as the Sea is dried vp, so must our bitterness of sinne be turned into the drouth of repentance: as the sparkles of fire ascend, when the body being mixed with earth cannot, so although our bodies as yet cannot ascend, yet we send our sparkles and teares vnto the Lord: as fire doth mollifie the hardest Iron, so must our hard hearts by Gods spirit. This fire is kept vnder the

afflictions of humility, and the remembrance of the day of death, whose feare doth conserue the fire of Gods grace in the heart of a penitent sinner. Briefly, this conuersion is a turning from sinne, yea from euery sinne; *Let vs lay aside euery weight* and Heb 12.1. *sinne* (saith the Apostle) *which doth so easily beset vs.* *Let euery one turne from his euill way, and from the wickednesse that is in their hands.* It is a ready and speedy turning, for by delay we endanger our owne saluation.

The Reasons which may moue vs to turne are these. 1. The Necessity. 2 The Equity. 3. The Vtility. The Reasons why we should turne.

The Necessity, if either we consider God, our selues, our euill wayes, or the reward due vnto them. God, who is displeased with vs whilst we goe from him; which doth earnestly exhort vs, and absolutely command vs to returne vnto him: our selues, poore, silly, wretched creatures, which may easily be deceiued & led headlong vnto destruction: our euill waies, euill in themselves, abhominable in Gods sight, hatefull vnto good men, leading vnto euerlasting condemnation: the reward due vnto them, death and euerlasting torments in the fire of hell.

The Equity: whether it is more equall that we should obey God, or the diuell; the motions of Gods spirit, or our owne corrupted natures: hath God beene so kinde and gracious vnto vs, it is most iust and equall, that we also should become obedient vnto him.

The Vtility: as those which runne on in wickednesse are in the way of destruction, and in danger of destruction; so also such as doe returne, and forsake their former wayes, shall certainly be saued.

The meanes whereby we may attaine vnto this conuersion, and it may be effected in vs, are these:

First, we must haue the knowledge of the Law of God in our vnderstanding. Secondly, we must know what our sinnes and transgressions are, which we doe commit against the Law. Thirdly, we must know the guilt of sinne, cleauing vnto the action it selfe. Fourthly, we must know the iudgements and wrath of God, which doe sease vpon such as breake this Law.

The meanes whereby we may be moued to turne,

Those points being thoroughly marked; in the next place the sinner is to apply the same vnto the conscience after this manner, which may be called the practicall Syllogisme of the conscience.

*Every one which breaketh the Law of God, is guiltie of eternall death, saith the minde.*

*But I am a breaker of the Law of God, saith the Conscience, as an accuser.*

*Therefore I am guiltie of eternall death, saith the Conscience, as an upright and iust Iudge condemning.*

The meditation hereof turneth the minde from sinne to godlinesse.

The signes by  
which our  
conuerſion  
may be discerned.

The signes by which our conuerſion may be discerned are these: though thy flesh be not altogether subdued, though thou doeſt not alwayes mourne, and shed teares for thy finnes committed, though thou canſt not wholly forsake sinne, yet if thou doeſt earnestly desire vnfaigned Repentance, if thou doeſt by all meanes abandon and forsake sinne, if thou doeſt endeavour to serue God, thine endeavour is accepted of God. Doeſt thou finde the power of sinne weakned within thee? doe thy relapses in sinne beget in thee feare and humiliation? doeſt thou continue in prayer, that the spirit be not overcome? assure thy selfe, that sense and feeling within thee, is an euident token that thou art not subdued by sinne, but in the end shall become victorious ouer the same; for our Repentance is not onely to put out sinne, but to assure vs of the life of grace, and that Gods power is made perfect in our weaknesse, so that we may euen be comforted in our fallings, and moued to labour for perfection, that we may liue the life of grace, whereby we dye daily, and may overcome Sathan, and haue peace both with God and man, for being Iustified by Faith, wee haue peace with God through our Lord Iesus Christ.

Rom. 5. 1.

Ps. 1.

The Vses of this point are these.

For Reprehension vnto all such as bragge and boast of their Repentance, and yet haue no change or alteration wrought within them, they haue not yet returned from their euill way,  
nay

rather goe further on in wickednesse, and with more eagernesse then formerly.

For Exhortation vnto euery one of vs to turne, to be conuerted: many meanes are vsed for thy conuersion, many motives may incite thee to endeauour for it, great benefits shall befall vnto such as haue it: O then turne, testifie thy conuersion by thy Repentance, thy Repentance by thy returning. Thus of the 1. Point.

For the 2. The Persons which are exhorted to turne, are all 2. Point. and euery one of vs, *Turne yee.* This dutie is required both of Yee. rich and poore, of Pastors and people, of superiors & inferiors, of euery one of vs, all of vs must turne, and no wonder; because all are out of the way, there is none righteous, we were all conceived and borne in sin, and therefore haue neede to returne. Rom. 3. 10.

This serueth for Exhortation vnto euery one of vs, to consider our miserable estate by nature, that so we may returne: if our eyes were opened, we might plainly see how farre we are out of the way, whereas now we thinke our selues in the same; Doe not exempt thy selfe from the performance of this dutie, either by thy greatnesse, riches, knowledge, sanctity, &c. for assuredly as euery one of vs are exhorted here to turne, so euery one of vs haue need to performe the same. Thus of the 2. Point.

For the 3. To whom we must turne, and that is vnto the 3. Point. Lord; *Turne euen vnto me, saith the Lord:* as if he would say, You haue by your sins, gone from me, returne now againe by Repentance vnto me. I am that *Summum bonum*, which yee should seeke: I am the fountaine and author of all goodnesse: from me you haue life and being, and euery thing which is good: It is I which haue chastened you, which haue wounded you for your going from me; it is I which will heale you again, if ye return vnto me. This is confirmed by the Prophet *Ieremie,* *Let vs search and try our wayes, and turne againe vnto the Lord.* Lam. 3. 40.

The Vses of this point are twofold.

For Reprehension, vnto such as turne not vnto God, but either vnto the creatures, Saints and Angels; or vnto the inuentions of men, Rocks and Stones; or vnto their owne merits.

For Exhortation, to turne vnto the Lord: we haue gone Use 2.

Luk. 15. 20. al tray from him, let vs now turne vnto him; we haue by our backsliding displeased him, let vs endeauour by our returning to please him: let vs imitate the Prodigall, who hauing gone from his father, returned vnto him: Thus of the 3. Point.

4. Point.  
With all your heart. For the fourth. How we must turne; *even with all our heart*: the word (*even*) in the originall signifieth not onely *until*, but also *greatly*, and *very swiftly*, as it may be taken, 2 King. 9. 20. The word (*heart*) in the originall signifieth also the minde and the vnderstanding; whence the meaning appeareth to be this: that,

Doct. God doth require of vs, readily, swiftly, with all our heart, minde and vnderstanding to returne vnto him. *They shall restore vnto me with their whole heart*: the want of this the Lord bewailed in his owne people; *This people draw nere mee with their mouth, and with the lips doe honour me, but haue remoued their heart farre from me.*

Reas. 1. The Reasons hereof are these. 1. Because Faith cannot be obtained without the conuersion of the heart, and *without faith it is impossible to please God*: such as doe not liue well, cannot beleue well. 2. Because there can be no true Repentance, vnlesse the whole heart be changed; so soone as we are regenerate our hearts becommeth one. Hence it is, that of all sinners, fewest hypocrites are saued, and of all persons they are most hatefull, yea and hell it selfe is named the Lake burning with fire and brimstone, prepared for them, because they haue a double heart, or, as we say, an hollow heart.

Reason 3. Because, as the heart is the first beginning of moystnesse, so the heart of the Saints must be full of deuotion, and not like the heart of the wicked, which is full of rottennesse: as the heart is first framed in nature, so it must be first reformed by grace: as the heart is hollow within for the conseruation of heate, so must our vnderstanding conserue spirituall graces: as from the heart the other members receiue their life, which failing, they also faile, so from the inward holinesse of the heart, we goe on in an holy life and conuersation. 4. Because the Lord will accept no seruice which is not done with the heart; hee craueth the heart, hee principally delighteth in the heart;

he



he requireth; euery part of his seruice to be performed with our whole heart. We must seeke him, serue him, obey him, loue him, know him, feare him, &c. and here returne vnto him with our whole heart. 5. Because the heart is subiect to many outward diseases being distempered, so also inwardly it is most subiect vnto sinne, yea the Diuell doth more labour to defile it, and to cast it asleepe by tempting vs to neglect the means of knowledge, to run on in our vngodly courses, to become carelesse in time of prosperitie, to presume vpon Gods mercies: hence it is that *Salomon* saith, about all things keepe thine heart: for as a full vessell cannot receiue any other liquor, so no more can the heart be fit to receiue grace, till sin be out: as wine is euer in motion till that which is pure be separated from that which is impure, so those whose hearts are turned, are still in feare, till they be separated from the contagion of sinne.

For the illustration of this point, these things are to be considered. 1. By what meanes the heart may be turned. 2. How the heart may be tried. 3. How the heart may be established in Gods seruice. 4. How the heart may entertaine the motions of Gods Spirit. 5. How we may discern the security and drouines of our hearts. 6. How our hearts may be roused vp from their security. 7. How we may know the greatest and chiefest sinne of our heart. Of these briefly.

For the 1. The meanes whereby our hearts may be turned are these. 1. The consideration of our miserable estate by nature. 2. The meditation of our present estate by grace. 3. An acknowledgement and confession of our great corruptions, 4. A reformation of the causes of our backwardnes. 5. An examination of our selfe by the glasse of the law and of conscience, alwayes iudging our selfe and renewing our spirit by repentance. 6. Contrition, a breaking of our hard hearts with the hammer of Gods word.

For the second, the heart must be examined and tried. 1. Not by it selfe, but by the law of God. 2. Not by the world, or by opinion, but by the spirit. 3. Not by the law of men, but by the rule of faith. 4. Not by the outward condition, but by our inward

inward experience. 5. Not by the examples of the most, but of the best. 6. After a true and holy manner, and that daily in particular, concerning both good and euill, and the strength of both. 7. We must haue a right end in our resolution; not vaine-glory, nor selfe-loue; neither for loue of the world, for feare of death, but to be prepared for it, not to preferre our selfe before others, or to bee angry at the good of others, but that we may still hunger and thirst more and more after grace.

How the heart  
may be establi-  
shed in Gods  
seruice.)

For the third, our heart may be settled and established in the seruice of God. 1. By resigning it into the hands of God, which we performe by yelding the heart to be daily tryed of God. 2. Doing all things as in the presence of God, comforting our selfe in Christ, relying vpon his promises by faith aboue all sense and feeling whatsoeuer. 3. By paying our vowes vnto the Lord, fearing our selfe in our best actions, and Satans readines to set vpon vs, approouing our selfe by struing against corruption, liuing in spirituall duties, louing one another, waiting for our end. 4. We must watch ouer the outward man. 5. Wee must moderate our liberty in respect of time, place, and person; our guide must bee in this, loue and wisdom.

How we may  
entertaine the  
motions of  
Gods Spirit.

For the fourth, wee may entertaine the motions of Gods Spirit in our hearts. 1. By discerning and esteeming of them. 2. By reioycing in them as in our chiefest treasure. 3. By putting them in practise, and praising God for the same.

How we may  
find out the  
drouines of  
our hearts.

For the fifth, we may discern of the security and drouines of our hearts by these rules. 1. If there be within vs a loathing of holy duties. 2. If our consciences are continually turmoiled with great terrors. 3. If we finde but little or no comfort when we haue performed holy duties. 4. If wee finde much contentment in our willingnesse to sinne, and vnwillingnesse to die, then our hearts are cast into a drouines and security.

How our  
hearts may bee  
roused vp.

For the sixth, our hearts may bee awakened and roused vp from this security. 1. By the powerfull ministry of the word. 2. By strong cries vnto God. 3. By crauing the prayers of the faithfull. 4. By a resolution to become more carefull. 5. By  
endea-

endeauouring more constantly for the conuersion of others. 6. By exercising a daily course of Repentance in respect of daily sinne. 7. By priuate and publike humiliation and fasting before God.

For the seuenth, we are to take notice of the chiefest finnes of our heart, whereby we may chiefly conquer them, which being vanquished, in time we shall overcome the rest, for from the purity or impurity of the fountaine, the streames flow accordingly: this we may doe. 1. By diligent hearing of Gods word, which will meet euen with our most secret corruptions. 2. By a diligent and carefull obseruation of our thoughts, words, and actions; by which the vsurer shall finde that couetousnesse, the adulterer, that vncleannes, &c. are their dearest darlings, the chiefest finnes of their heart, out of the abundance of the heart the mouth speaketh. 3. By a generall and vniuersall reformation and mortification of our lusts; in the performance wherof, we shall meet with the greatest resistance from those our chiefest finnes. 4. By an examination of our selfe, if we might retaine some finnes which we would chiefly retaine, those are our chiefe finnes.

The vses of the former doctrine are threefold.

For instruction: there can bee no true Repentance, vlesse the whole heart be changed; it is not onely outward in words or in practise, but inward in the affection of the mind, and therefore our Sauour saith, First cleanse that which is within. Our memory must be changed by remembring God: our vnderstanding by knowing God: our will by beleeuing God: our affections by louing, desiring, meditating, and reioycing in things heauenly. All must concur together, else it is not with the whole heart. Some haue knowledge, but want true faith, some haue will, but want memory, all which must be amended; we must confesse often to get memory, reade much to get knowledge, heare much to obtaine faith, pray alwayes, whereby we shall get good effections. Seeing God doth require the whole heart, and our imperfections are exceeding great, we must euen pray with S. *Augustine*, Lord giue vs power to do what thou commaundest, and command what thou wilt.

L

For

*Da quod iubet,  
ut ubi quod  
vult Aug.*

Vse 2.

For reprehension vnto such as either delay to returne vnto the Lord, or turning vnto him, but not with their whole heart. Some turne but in hypocrisie, their outward actions and inward affections goe not together. This is abomination in the sight of God, God will either haue the whole heart, or none of it. Seeing, I say that the Lord doth require of vs to returne vnto him wholly and totally, this excludeth 1. Euery hypocriticall conuersion when there wanteth sincerity. 2. Euery conuersion from good vnto euill, as from being a Protestant to become a Papist, or from euill to euill, as of a Prodigall to become a couetous miser. 3. Euery false conuersion, as when sinne turneth from vs, not we from it, when we doe not turne from sinne, till the strength of nature be decayed, when for some by-respects we forsake sinne, as the drunkard leueth his drunkenness, in respect of want of meanes, or the weaknes of his stomacke. 4. Euery halfe turning or imperfect conuersion, when we turne from many sinnes, not from all, as *Herod*, who although he did many things well, yet would not forsake *Herodias* his brother *Philip*s wife. This is as a morning cloude, as the dew of the morning.

Mar. 6. 20.  
Hoc 6. 4.

Vse 3.

For exhortation vnto vs all to draw nigh vnto God with a pure heart, for thus wee are most fitting for him. In old times there must bee no blemish either in the Priest or in the sacrifice, our hearts now are both, and therefore we ought to draw nigh with a pure heart, in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water. As the sacrifice of *Cain* was reiected, so are the prayers of the wicked, as hauing their hearts corrupted. The heart rules the life, purge the heart of ignorance, pride, and dissimulation, and all things which may disquiet the conscience when thou comest before the Lord, and the oftner thou doest come, the more thou shalt be changed. Pray that the Lord may cast thee in a new mould, or thou shalt be for thy negligence cast into hell fire. Let vs watch ouer our hearts, ouer that part which is vsound: for there is no man but hath some wound in the soule. We must doe with sinne, as the Apostle counselleth to doe with anger, *Let not the sunne goe downe*

Heb. 10. 22.

Eph. 4. 25.

*downe barron.* Doeſt thou delay to returne, thou abuſeſt the mercy of God? if thou loue any thing aboute God, thou denyeſt him: the more thou delayeſt truly to repent, the further art thou ſeparated from God, and the nigher and faſter thou haſteſt vnto thine owne deſtruction. Thus of the fourth point, And ſo much for the inward forme of Repentance layd downe in theſe words; *Turne ye euen vnto mee with all your hearts.*

Now I come to ſpeake of the outward forme of repentance which concerneth action, conſiſting of three parts. 1. Faſting. 2. Weeping. 3. Mourning. The former was to bee internall in the affection, this externall, and in action, whence this generall obſeruation doth ariſe: that

Both outward and inward repentance muſt bee ioyned together. *Doſt.*

Thus *Peter* to expreſſe his repentance wept bitterly: where the body is wounded, there iſſueth out blood, ſo where there is true repentance in the heart, it doth outwardly expreſſe it ſelfe, in faſting, weeping, and mourning.

The reaſons here of are theſe two. 1. becauſe (although outward repentance may be where there wanteth the inward, yet) the inward cannot be without the outward, yea, where the outward is, we ought charitably to iudge of the inward. 2. Be-  
*Maſ. 26. 75.*  
*Reaſ. 1.*  
*Reaſ. 2.*

cauſe when inward and outward repentance concurre together, God doth giue pardon, and is pacified.

The uſes hereof are twofold.

For inſtruction: Repentance muſt be in the heart; and not in the heart only, but alſo in the workes; and not in the workes onely, but alſo in the affection, & not in the affection onely, but alſo in the conuerſation, a ſmall reformation, is not a full repentance. If good lawes bee not ioyned with godly minds, and reformed wayes with weeping hearts; neither the one, nor the other, ſhall giue vs comfort. Therefore we muſt conioyne both together.

For exhortation. As we are not afraid or aſhamed to ſinne, ſo let vs not be aſhamed to ſhew forth the tokens of our humiliation. Many like theeues are not aſhamed to ſteale, but are a-  
*Uſe 1.*  
*Uſe 2.*

shamed to confesse. Let vs rather glory in repenting for our sinnes, then in aſting of them: wee haue many ſinnes, let vs ſhed many teares, wee haue great ſinnes, let vs ſhed ſoorth great ſorrow for ſinne: We haue watched in ſinne, let us watch in prayer, we haue loued ſinne, now let vs loue to ſorrow for ſinne, looke on thy ſoule weeping, as thou waſt wont to behold thy ſins reioicing. Haſt thou beene a drunkard, be ſober; if a theefe, feare God: if a blaſphemer, vſe Gods name reuerently, and as *Paul* of theſt, ſo I ſay of all ſinne, *Let him that hath ſinned, ſinne no more.* Thus let vs by our outward humiliation and repentance giue a testimony, both vnto our ſelfe and others, of our inward, that as outwardly, ſo alſo we are humbled inwardly. Thus in generall.

The parts required in our outward humiliation are three. 1. Fasting. 2. Weeping. 3. Mourning. Of theſe in order.

*And with fasting.* This word according to the cuſtome of the Hebrewes, doth ſignifie the humiliation of the whole body. 1. Inward, by ſorrow for ſinne, which worketh repentance, whoſe effects are theſe, careſulneſſe, indignation, feare, vehement deſire, zeale, reuenge, iudging our ſelfe with deteſtation of our ſinne. 2. Outward, by abſtinance from all filthy pleaſures, which according to the Hebrew canons were meat and drinke, waſhing and anointing themſelues, putting on ſhoes and all fine apparell, abſtinance from their wiues; which the Scriptures confirme. *Dauid aſſ. Eked his ſoule with faſting: Daniel did not waſh and anoint himſelfe, the Iſraelites put off their ornaments, Dauid went barefooted, wearod ſackcloth, did not waſh and anoint himſelfe in the time of his humiliation, Vriah abſtained from lying with his wife.* They were to begin their faſt the ninth day of the moneth at euen, (from which onely the ſicke and ſuch as were vnder nine yeeres of age were exempted) that walking thereby in newneſſe of life, the body of ſinne might bee deſtroyed: which ought alſo to be the end of our faſting when we doe perſorme the ſame.

Before I come vnto the particular diſcourſe of faſting, we are to take notice of the profit and vtilitie ariſing therefrom, which may be maniſeſted vnto vs in the creatures by diuerſe and ſundry

Eph. 4.28.

2 Cor. 7.10.

*Maymon* in  
his Treat. of  
the reſt fixt  
day cap. i. ſer.  
4.5.

Pſal. 5.13.

Dan. 3.12.

Exod. 33.4.

2 Sam. 15.30

& 12.20.

The vtility of  
faſting pro-  
by ex mples  
in nature.



dry examples, all which being simple bodies, consist of two natures, the one celestiall, the other elementary.

1. The fruit of fasting may be learned from the quality of the Moone, which although it bee of a celestiall nature, yet is the more darkened by reason of her grosse and corpulent nature, where by some blacke spots doe appare, yea the more nigh the earth she is, she is, as I may say, rather of a terrestriall then a celestiall nature, for the which she doth not so fully partake of the light of the Sunne as the rest of the Starres. So although the nature of man be light in respect of his vnderstanding, yet the more he feedeth, and the more full he is, he is the lesse disposed to the light of wisdom. Therefore David saith, *They that are darkened are full.* This is the darknesse of the Moone, when we are filled with the things of this life: if any thinke that by the abundance of meats and drinckes he may enjoy and giue his minde vnto wisdom, he doth occupy himselfe in pleasant phantasies.

*Siquis affinat  
se abundantia  
ciborum potio-  
numque perfru-  
i & posse vacare  
sapientia, homo  
in delicijs verq[ue]  
sua. Plin.*

2. From the element of the earth, which is dry and hard, therefore God sendeth raine to make it fruitfull; so are we by abstinence, but when the water of life is powred into our soule, we are made fruitfull in good workes, our hearts become well disposed; when we wither by abstinence, and are moystened by heavenly grace, we become fruitfull by good workes.

3. From the element of water, wherein the Crocodile is proeblinded, which on the dry land seeth clearly; so by the abundance of nourishment, the eyes of our vnderstanding are darkned; therefore Salomon saith, *I thought to haue drawne my selfe from Wine to bring my minde to wisdom.* *Eccles. 2. 3.*

4. From the Ayre: the lesse vapours, the more cleere it is, the more vapours the darker. Hence vpon Mount Olympus it is most cleare, which the learned did ascend to behold the course of the Starres, for there Olympus outreached the clouds: so it is with the minde of Man, by abstinence the vnderstanding becometh more quicke and cleare, whereas a fat belly doth not beget a fine wit.

*Nubes excessit  
Olympus. Lucan.  
Pinguis ventos  
non gignit ser-  
uatus.*

5. From the element of fire, in respect of the seuerall properties of the same. 1. As fire giueth light in darknesse, so ab-

stinence



ieiunium orati-  
onis deuotionem  
et fiduciam  
domini aratis  
virtutem im-  
petras ieiunian-  
di et ieiunium  
gratiam pau-  
meretur oran-  
di ieiunium  
orationem robo-  
rat oratio san-  
ctificat ieiuni-  
um et domino  
representat.  
Ber. ser. 4. de  
quadrag.

Mat. 6. 17.

ieiunium pur-  
gat mentem  
subleuat sensum  
et Aug. ser. de  
seculo.

stinence enlightheth the minde, and that by extinguishing the heat of lust. 2. As fire serueth to prepare our nourishment, so abstinence maketh it to turne to our good, whereas the stomacke being cloyed with meat, it turneth to putrefaction. 3. As fire serueth for a defence, as a wall (to which vse it serued *Alexander the Great* being in the Desarts of *India* beset with Lyons) so is fasting as a wall and targe to defend vs from sinne. 4. As fire serueth to purge things corrupted, so (as *Austin* saith) fasting purgeth the minde. 5. As fire was vsed both before and in the Law for to burne vp the acceptable sacrifice; so fasting doth prepare our body for Prayer, that we may be heard of the Lord: therefore this same Prophet coniyneth both together in this Chapter, *Verse 14. 15.* it giueth (as *Bernard* saith) deuotion and courage vnto Prayer; Prayer begetteth fasting, and fasting furthereth prayer; fasting strengthneth prayer, prayer sanctifieth fasting, and represents it vnto the Lord. 6. As fire did not hurt the three children in the furnace, but Gods power was the more manifested in their deliuerance, so this dutie of fasting being rightly performed, doth not hurt, but rather the power of God is more manifested in deliuering from those troubles for which they fast. 7. As the fire is increased by Oyle, euen so by abstinence the oyle of pietie aboundeth. Therefore our Sauour saith, *When thou dost fast, anoint thy face with Oyle*, which is by doing the almes of godlinesse. So wood doth nourish the fire, this wood or those trees are good works; and therefore our Prophet saith, *Sanctifie a Fast*, that is, offer vnto God an holy abstinence of the flesh accompanied with good workes: yea, daily experience doth teach vs, that those which eat but little, and are hardly brought vp, liue longer, and are lesse subiect vnto sicknesse, then others.

So then the creatures are Schoolemasters vnto vs, instructing vs in the performance of this dutie: if we learne by them to abstaine from iniquities, and the vnlawfull pleasures of this world, this is a perfect Fast. This purgeth the minde, helpeth the iudgement, maketh the flesh subiect to the spirit, maketh a broken and humble heart, dispereth the clouds of concupiscence, extinguisheth the heat of lust, and kindleth the light of chastity.

Now

Now I come in particular to speake of this eutie, concerning which these things are to be handled: 1. What it is: 2. The kindes thereof: 3. By whom it is ordained: 4. The time wherein it must be obserued: 5. Wherein it doth consist: 6. How it is to be performed: 7. The seuerall ends thereof: 8. The benefits proceeding from thence.

For the first, the Fast required in this place, is not such a fast as doth proceede from the shutting of the heauens, or hardning of the earth, which is properly called famine; neither that which doth proceede from want of meat; neither that extraordinary abstinence occasioned by visions; neither such a miraculous fast as of *Moses*, *Elisas*, and our Sauour: neither such as the daily sobriety and temperance that was in *Iohn Baptist*; neither such as that superstitious fasting of the Papists in abstaining from flesh, and eating more delicious meats, the obseruation whereof is by them not onely accounted a thing religious, but also meritorious: such sorts of Fasts, I say, our Prophet doth not require, but a true religious fast, which is an abstinence from meat and drinke for a religious vs lawfully commanded, that is, seasonably to abstaine from refreshing of our bodies, to make them fitter for religious duties (although *Adam* was commanded to fast from the forbidden tree) *Moses* was the first (of whom we read) that did performe, and that willingly in craving God pardon for the sins of the people.

This deiection, together with the seuerall parts thereof are agreeable to the holy Scriptures; which these marginall quotations confirme.

It may be demanded, whether we should abstaine from all sorts of meat, as the *Ninivites* did; or onely from pleasant meat, as *David* did? To this I answer, that Fasting may be considered. 1. Of one single act for one day, as the *Israelites* did. 2. Of distinct times following one vpon another, as the men of *Isabell Gilead* who fasted seuen dayes, which is not so to be vnderstood, that they fasted so long by one continued act of abstinence, but that they fasted every one of these seuen dayes, eating nothing all the day long; and at euening making a course meale. This both *Q. funder* a Protestant on 1 *Chron.* 10. and

*Testam*

What fasting

is.

Gen. 12. 10.

Aet. 27. 21.

Aet. 9. 9.

Mat. 4. 2.

Exod. 34. 28.

1 King. 19. 18

Mat. 3. 4.

*Alfred Theol.  
Polem. var. 4.  
de Ve. cont. 9.  
50.6.*

*Tostatus* a Papist on *1 King. 3. 1.* doe confirme: Wherefore I say, that a single act of fasting (if nature can so long endure) is to be kept without meat or drinke, but if the fast consist of many acts it is lawfull to eat, by the example of *Daniel*, who fasted every day of the three weekes space, and at night broke his fast, according to the custome of the *Sewes*. Therefore *Christ* is said to have fasted as well the night as the day, to put a difference betwixt his fasting and the fasting of the *Sewes*. It is then an imperfect fasting, when either there is not abstinence from all food from morning to night, or when there is an abstinence onely from one sort of meat and drinke, as flesh, and wine, and not from others.

*The kinds and  
sorts of Fasting  
August. super  
Psalms. 43.*

For the second. The kinds and sorts of Fasting are especially two; the one worldly, the other religious: a worldly Fast, is *1.* For a worldly cause, as *S. Paul* made the people fast to be auenged of their enemies. *2.* For healths sake. *3.* To spare means. *4.* To keepe the stomacke for better fare: an holy Fast, is for an holy an religious end, the abuse whereof the Lord reprobued by his prophet; saying, *Ye fasted vnto your selues, but not vnto me.*

*Zech. 7. 5. 6.*

*Quest.*

Here a question may be propounded: That if the end of fasting be that which maketh the difference betwixt a religious and a prophane fasting; what if both doe concur together, as if one fast both for the health of his body, as also to tame the pride of his flesh; to which kinde is such a Fast to be referred?

*Answ.*

I answer, that if onely one of those ends be intended, then the other is but accidentall; and the denomination followeth the preuailing side, but if mans intention be mixt, partly concerning the soule, and partly the body, this last respect taketh away from the worth of the former. The Reason is, because the intention of a mans minde cannot perfectly be set vpon two contrary objects at one time, therefore it is most fit to deferre the one till the other be accomplished, and what we saue by fasting to bestow vpon the poore, as they did in the primitive Church, whereunto *S. Augustin* doth exhort in these words;

*Aug. super Psa.*

*Let that which is withdrawne from our daintie fare, be given to the needy: let hungry Christ receive that which a fasting Christian*

*stian doth abate.* A Religious Fast, is either priuate or publike, both which are either ordinary or extraordinary. An example of publike we haue in the *Ninivites*; and for priuate Fasting (though many mocke it, and speake against it, yet) it is also warranted from Gods word both in the Old and New Testament, as we may read, *Leuit. 26. 29.* which Statute was not Ceremoniall, but Morall, because we sinne daily against God, and we cannot say, that extraordinary actions did fall vpon that day vnto that people. So also *Mat. 9. 14. Luk. 2. 37.* Whence may be gathered that fasting was kept in the dayes of Christ, for a religious vse; Christ reprobued the abuse, but not the lawfull vse: which dutie was performed by *Anna, Who serued God,* *Luk. 2. 37.* with fasting and prayer night and day. So that this sort of fasting is lawfull, and helpfull to further our humiliation: both it selfe and the seuerall kindes thereof are commanded in the word of God.

For the 3. The Author and ordainer of Fasting, was God himselfe in Paradise: as God did command it both before and vnder the Law, so doth Christ also in the Gospell. By eating, the Serpent ouerthrew the first *Adam*, by abstinence the second *Adam* ouercame the Serpent and restored vs to life againe. It is not a late inuention of men, but hath for its warrant both the precept and practise of Christ.

For the 4. The time wherein this dutie is required of vs, is either when our enemies conspire against vs, as *Iehosaphat* did; or when we behold the face of the Lord against vs, and his hand punishing vs, as the *Israelites*: or when Gods Iudgements are threatned against vs, as the *Ninivites*; or when wickednesse is not taken to heart, as it was in the dayes of *Ezra*: or out of a loue to Gods glory, and preservation of his people, as *Queene Hester* and *Mordicai*: when our outward state and condition doth decay: when Gods Iudgements doe not prouoke vs vnto Repentance: when we haue committed some grosse sins, which we would haue pardoned: when we would preuent future sinnes: when we finde a want of spirituall blessings, and the like.

For the 5. The parts of a Religious Fast are two, externall, and

M

and

The part of a religious fast.

*Maymon. Treat  
rest of the 10.  
day. cap. 1. ser.  
1. 2.*

and internall; externall, in abstaining from labor and all worldly businesse (wherein the *Jewes* were so precise, that they held it as vnlawfull to doe any worke vpon that day, as vpon the Sabbath, yea and ordained the breakers of both to be punished alike.) Internall, consisting of two parts, Repentance and Prayer. Repentance consisting of two parts, sorrowing for sinnes past, leading of a new life. In the sorrowing for sinnes past, there must be first a sense and feeling of our misery: secondly, lamentation for it. Thirdly, an vnfoldings of the same before God. 1. I say, there must be a sense and feeling of sinne: to enforce which we are to remember, the time, place, and manner of our sinnes; we are to take notice that our sinnes offend God; and that we deserue punishment both in this life and the life to come: for which we must mourne and fast, which is true humiliation. 2. We must lament our misery, which is the groaning of the heart, and is sometime expressed by our voyce and teares; and if God heare the groanes of other creatures, how much more the groanes of his owne children, 3. We must confesse this our miserable estate to God, not in generall, but in particular, that hereby we may acknowledge Gods goodnesse, and our owne wickednesse; which, vntill we haue some grace, we are still ashamed to confesse, although to such as doe acknowledge their sinnes, God is faithfull and iust to forgiue them. Prayer, 1. That the Lord would remoue his iudgements from vs. 2. That he would bestow all sorts of blessings vpon vs. 3. That God would giue vs grace; first, to abstaine from euill, of which Saint *Ierom* said, It is a pleasant fact to the body, when the minde fasteth from vice; for if we would haue God to turne from the euill of punishment, we must first turne from the euill of sinne: for what profit is it to abstaine from the eating of flesh, if in the meane time both the mouth and our other members be giuen ouer vnto impieties, to abstaine from meat and to doe euill, Is the Diuels fast, who doth euill, and yet eateth nothing. 2. To doe that which is good: first, in performing our dutie towards God: secondly, in louing one another, forgiuing wrongs done vnto vs, and debts owen by the poore, if they be not able to pay: which three are by our

Sau-

Sauour ioyned together, Fasting, Prayer, and Almesdeeds; Mat 6. which actions of Christianity ought to be performed by euery Christian; we must be like *Cornelius*, who saith, *Four* dayes agoe, I was fasting, untill this houre, and at the ninth houre, *Acts* 10.32. I prayed in my house, and behold a man stood before me in bright cloathing, and said, *Cornelius*, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

For the 6. This dutie is thus to be performed. First, there must be an abstinence from meat and drinke, that the body may be afflicted: yet so, that nature be not destroyed, neither we made more vnfit for spirituall duties. 2. We must abstaine from morning untill night, as by the Scriptures, the custome of the *Iewes*, and the custome of the Church thereafter is euident and plaine. 3. We must abstaine from all pleasures which may prouoke vs to sin. 4. All persons (excepting such as want strength and discretion) are bound to keepe this humiliation. 5. We ought to put on our meanest apparell. 6. We must make a more solemne confession of our sinnes, both in generall and in particular with more strong cries and groanes to obtaine pardon for our sinnes, with plenty of teares, which were accompanied with putting on sack-cloath, bowing of the body, renting of the garments, lying in the dust, of which the Prophet *Micah* speaketh, *Therefore will I wait and howle, I will goe stript and naked, I will make a waiting like a Dragon, and mour-* *Mic. 1.8.*  
*ning as the Owles.* 7. All the members must fast, the eye, the care, the tongue, the hand, much more the soule it selfe. *Eccl. 3. de quad.*

For the 7. The ends of Fasting are 1. To subdue the flesh, and mortifie our bodily lusts, that they may become subiect to the will of God. 2. To stirre vp deuotion and attention vnto holy duties; for by it the heart and affections become lighter, purer, more fit, and in better order for the seruice of God. 3. To testifie by our humiliation that we deserue to be cut off from God; that we deny our selues the vse of Gods creatures; and that we rather deserue death, as being by reason of sin, vnworthy to enioy the smallest of Gods creatures. *The ends of Fasting.*

For the 8. The benefits of Fasting (besides those formerly mentioned) are diuers. 1. Hereby both blessings haue beene

obtained, and fearefull iudgements haue beene remoued, yea turned into blessings. 2. By it Gods children haue not onely beene confirmed, but assuredly perswaded of their saluation. 3. By it Sathan is defeated, cast out and ouerthrowne, and the Saints are more enabled to the performance of all Christian duties; and the like fauour may the Church of God expect in the conscionable performance hereof, vnto the worlds end. 4. By this we testifie our dutie to God, before we dare meddle with the creatures for our comfort. 5. Hereby we learne mortification, whereas the fulnesse of bread begitteth vncleannesse; thus did the Apostle *Paul* bring his body into subiection to the Law of God; so also *Hilarion* a deuout man, hauing after much fasting (for he eat but a little bread, and drunke water) felt the power of the flesh within him, knocked vpon his breast with his hand: *Thou beest* (saith he) *Ile make thee leane kicking, neither will I feede thee with barlie, but with chaffe, I will pull thee downe with hunger and thirst, and lade thee with heauie weights, and hunt thee through heat and cold, that thou maiest rather thinke on meat then of wantonnesse.* And the Reason hereof is, because plenty maketh the stings of lust to branch out; as vermine, weeds, and vnbroken clods, hinder a plentifull haruest. 6. Hereby the minde is eleuated towards heauen, both by conforming our bodies to our mindes (according to that of the Prophet, *In their affliction they will seeke me early*: ) as also by cutting vs away, from our worldly delights, from which we ought to abstaine (though they are lawfull) to giue our selues to Fasting and Prayer. Hence *Quintilian* saith, that when there is much time spent in feeding, euen that which remaineth is vnprofitable, as indeede it is, in respect of the exercise of Religion; and therefore both Saint *Basil* and Saint *Augustine* compare Fasting to Feathers, which the ayre maketh to flye vpward, and the things of this life to Birdlime which pull vs downward. 7. It doth further our Repentance, both in following after, and going before the same: In following after, as in the *Ninuites*, and *Dauid*. The *Ninuites* sinned, and would not eat, sinned and would not be clothed, sinned and would not giue their beasts food; we sin, and yet we eat,

1 Cor. 9.

*Hieron de Vita  
Hilar.*

Isa. 26.

*Ne quidem  
sempor idonea,  
qui super sunt.  
Basil de Ir. hom.  
1. pag. 327.*



eat, yea we sin in eating : we sin, and yet we drinke, yea we sin in drinking ; we sin and cloath our selues, and sin by cloathing. In going before, because it is a chastisement which a sinner inflicteth vpon himselfe for his offence; therefore saith *S. Basil*, *simil.* As wormes which breed in childrens bellies must be expelled by bitter medicines, so sin by fasting ; and *S. Ambrose* saith, that delicate fare is pleasant (though hurtfull) to the body; as hony maketh the liuer to swell, which better things bring in temper: so fasting, although it seeme vnpleasant, yet is most profitable. The truth hereof by experience we may finde in our selues.

The Use of this point is for Exhortation vnto vs all : that seeing fasting is so profitable, so excellent, and of such great use ; let vs all carefully performe the same : We had experience hereof in our last humiliation, when God so miraculously (moued by our prayers) stayed the Pestilence reigning amongst vs : Oh that we would more frequently both publikly & priuately make vse hereof. We haue disordered affections mouing vs to euill, withdrawing vs from good, Gods iudgements hang ouer our heads, which (vnlesse by Repentance they be preuented) lighting vpon vs, may bring this Land into great (if not vtter) desolation ; and why doe we not by fasting humble our selues before God, for our sinnes and the abominations of the Land, that so his iudgements may be remoued from vs; and we returning and drawing nigh vnto him, he may be pleased, euen to returne and draw nigh vnto vs?

*And with weeping.* This is the second thing which our Prophet requireth in their Repentance. The word in the Originall signifieth to send forth many teares, as we may read *Gen. 45. 14.* and *Ier. 9. 10.* This second hath great affinity with the third, and therefore that you may the better vnderstand both, both are to be handled together.

*And with mourning.* This is the third thing required. The word in the originall signifieth, not onely a weeping, whereby teares appeare: but also mourning, which is in affliction, in the inward parts, which chiefly belongeth vnto a funerall pompe, as *1 King. 12. 13.* So that the Prophet doth not require them onely to fast, but likewise to weepe, to mourne, to groane in

the spirit with sighs and sobs vnto the Lord, to be wounded in spirit.

Psal. 42. 3.  
Cibus animarū  
corroboratio  
sensuum, abso-  
lutio peccato-  
rum, reflectio  
mentium, la-  
uacrum culpa-  
rum. Caliod.

Psal. 51. 7.

For the better vnderstanding of this godly sorrow and mourning, we are to vnderstand that weeping and mourning is a most excellent medicine for a troubled conscience, yea for the most part, they doe accompany the same, therefore *Dauid* saith, *That teares were his bread night and day*, whereupon *Cassiodor* saith, that mourning is the food of the soule, the strengthening of the senses, the absolution of sinne, the refreshing of the mind, and the washing of faults. Hence they may be compared to many things in nature, of which I shall instance onely one, of water: for as water serueth 1. to wash away filthinesse outwardly, so the teares of vnfeined repentance to wash away sinne, *Wash mee* (saith *Dauid*) *and I shall bee whiter then snow*. The swans after they haue coupled together, doe not eate till they wash themselves, neither yet the Storke and Elephant returne to their fellows till they haue washed themselves, much more need haue we to be washed with the vnfeined teares of repentance. 2. Waters are viuificatiue and quickening, and therefore we see trees which in the winter seeme dead, when spring commeth, and the water ascendeth, doe blossome; so the mind benumbed with sinne, is by the teares of true repentance renewed, which otherwise would die, as the fish being out of the water. 3. As water is fruitfull wherewith the earth being watered produceth euery thing in its kind, so our hearts hardened in sinne become mollified by the teares of Repentance. This effect of water is certaine, by that ouerflowing of *Nilus* in Egypt. 4. As water doth comfort such as are weary, both man and beast; so doe the teares of Repentance the wearied & troubled conscience. 5. As water softneth that which is hard, so the teares of repentance take away the security of Gods children, when the waters are moued, we shalbe whole. 6. As water is a strong fortification, as at *Babylon*, whose strength (though her walls were very great) consisted in this, that it was compassed about with waters, so the teares of repentance doe preserue vs against the strength of temptation and persecution; as by the falling of the water, the ayre becommeth purified

fied and cleare, so by the teares the conscience is clarified, for after temptation commeth a calme.

So then this weeping and mourning (required in my text by the Prophet, requisite to be in vs at this time) doth purifie, strengthen, and purge the heart of man to the performing of good workes, in arising from the works of darknes<sup>t</sup> to a marvellous light.

Thus hauing shewed you the necessitie and excellency of those teares, of this weeping and mourning; these things are also to be considered.

1. The diuers kinds of teares, and what teares are required of vs.

2. The reasons which may induce vs, to weeping, mourning, and shedding of teares.

For the first, there are two kinds of teares. 1. Wicked The kinds of teares. 2. Godly teares.

Wicked tears are false and counterfeit, diuellish and hellish  
1. I say the wickeds tears are false & hypocriticall. Such as *Ioubs* Ier. 41. 6. when he killed *Amasa*; *Ismaels*, when he killed the people that came to *Gedaliabs*; *Ahabs*, when he was reproued by the Prophet for *Naboths* death; *Judas* his after he betrayed Christ. These are Crocodile teares which weepeth when she hath killed a man, and by and by will doe the like. These are the eunish and whorish teares, who weepe before the Iudge, but being at liberty walke in their former course. 2. The wickeds teares are diuellish and infernall, euen such as of the damned in hell, where there shalbe weeping and gnashing of teeth, which teares and mournings (saith Saint *Gregory*) are more, to bee feared, then expressed.

Godly teares are of foure sorts. 1. Such as proceed from  
Gods children to cleere and declare their innocency, as were 4. Kinds of Godly teares. the teares of *Ioseph*, *Susanna*, and the holy Martyrs of God in the time of persecution, whose teares are put in the bottle of God. 2. Such as proceed from a strong and lively faith in the time of affliction whereby euen Gods children are comforted and refreshed, of which *Dauid* saith, *My teares haue bene* Psal. 42. 3. *my meate day and night, while they haue said, where is my God.*

There-

Therefore saith Saint *Augustine*, the Saints shed teares to see God dishonoured: griefe troubleth the soule: mourning doth enlarge it: enlargement giueth it ease. For in griefe wee sigh, sob, and mourne lest the heart should burst with griefe, and in another place he saith, that nothing was pleasant vnto him, but mourning and teares. 3. The teares of brotherly loue and compassion: the teares which Christ weeped ouer *Lazarus* were loue-teares, whereunto euen the beasts doe iouite vs, as the horses and dogges of *Iulius Caesar* did compassionate and lament their dead master. 4. The teares of true Repentance, such as were in *Peter*, whose offence was washed away by his teares running downe, when his shame was too great to bee knowne, which ought to bee in euery one of vs, the tongue may dissemble, but those lay open the inward affections of the heart. Those are especially required in this place.

*Beda.*

What kind of  
teares are com-  
mendable.

Thus then, all sorts of teares are not commendable and acceptable: but 1. such as are shed when we heare that God is dishonoured. 2. When the word of God is oppressed, and the liberty thereof. 3. When the Church and seruants of God are persecuted, Gods word is contemned, the righteous are taken away from the earth, the people are destroyed in their sinnes: such should our be at this time.

Reasons to  
moue vs to  
weepe and

- 1.
- 2.
- 3.
- 4.
- 5.

For the second, diuers reasons may prouoke vs [to] the performance of this duty. 1. The remembrance of our grievous sinnes and transgressions both originall and actuall. 2. The feare of Gods anger and iudgements to be powred out vpon vs by reason of our sinnes. 3. The misery of this present life in the company of sinners amongst whom we liue. 4. The consideration of the ioyes of heauen which through sinne we haue lost, and cannot other wise be obtained, but by true weeping and inourning. 5. Weeping (which declareth a sorrow for sin) and mourning (wherby is signified a deepe and feeling sorrow) are tokens of true repentance. Send forth the mourning women, and let them make hast, and take vp a lamentation for vs, *That our eyes may runne downe with teares, and our eye-lids gash out with water: Ierusalem wept sore in the night, and her teares run downe her cheekes.* 6. They wash vs from sinne, comfort

Ier. 9. 17. 18.

fort the cold conscience, and mollifie the hardnes of heart; and therefore teares in the holy tongue are taken for wine and oyle; for as wine doth gladden the heart, and oyle maketh the face to shine, so tears comfort and make the conscience ioyfull. 7. The loue which we owe vnto our country, *Israel* could not be glad in *Babel*, and (although we are not in captiuitie, as they were, praised be God) *what cause haue we not to mourne?* seeing our soules are by sinne vanished from God; and our bodies and hearts diuided asunder, whereat euen our enemies reioyce: is not Gods hand both outwardly vpon our bodies, and inwardly heauy vpon our soules, euen hardnesse of heart, which of all others is most fearefull; yea, of all things mans heart is most hard, yngentle, and intractable. Hereby both our selues are deceiued and others, we deceiue our selues in the iudgement of things, vsing blinde and false spectacles, mistaking Gods will, esteeming euill good, and good euill, excusing our selues by the example of others, trauailing with false guides, custome, example, multitude, ciuill honesty, lawes of men, &c. and so an error in iudgement, breedeth deceit in practise: we deceiue others, in leading them by our example, from the wayes of holinesse into the wayes of vnrighteousnesse: and haue not we cause to weepe for this. 8. They are commanded by God himselfe, they haue beene vsed by our Saviour Christ and his Apostles, and holy men and women in former times, to refresh their troubled soules, yea the very stones prouoke vs to this dutie, which before change of weather drop teares.

Psalm 137. 4.

John 11. 35.

The Vses hereof are threefold.

For Exhortation: seeing mourning and weeping are the companions of true Repentance: obliet vs all mourne & weep, say of our sins, as *Bernard* saith: O wretched and vnhappy generation, whose father is hard carefullnesse, whose mother is shamefull filthinesse, whose sister is base vnclennesse, whose nurse is falshood, whose reward is euerslasting bitternesse: O sinfull generation, borne in care, swaddled in shame, attended by vice, nourished with folly, wedded to sinne, hath issue eternall misery. Let vs lament the abundance of our sinne, lest we

Vse 1.

Ber. de spec. penit.

Gen 32 26.  
1 Sam. 1. 12.

Rom. 12. 1.

Eccles. 3. 4.

Psal. 126. 5.

lament for the losse of *Sion*; either we must weepe here, or weepe in hell. Let vs weepe with *Mary Magdalen*, if we would be comforted with her. It is not enough to weepe with the eyes, valesse also we weepe with our hearts, otherwise we are but time-weepers. Oh let the eyes of our vnderstanding and memory call to minde those sinnes which we haue done, and mourne for them; and let the eyes of our bodies shed teares abundantly, send them downe the cheekes, as through spouts, yea making furrowes therein by their continuall plowing. Let vs truly weepe, vnfaignedly repent, and so continue vnto the end, as *Iacob* would not let God goe, till he had obtained a blessing, as *Hanna* ceased not from weeping till she had obtained her desire; so let vs still weepe and mourne, till God accomplish our desires: as sweet drops doe make a fertile spring, so hartly mourning maketh a vertuous soule; and that this may be performed, the Apostle *Paul* requireth fixe things: 1. We must giue our body and soule to God. 2. We must giue that which is our owne. 3. It must be willingly, not constrained. 4. Our gift must be holy and vndefiled. 5. That it may be acceptable to God. 6. That it may be reasonable. Oh that we would looke into our owne estate, and narrowly marke the same; we might finde many things which might moue vs to weepe: *Salomon* saith, that *there is a time to weepe*: we may say, now is that time in this Land. Gods iudgements vpon vs, greater hanging ouer our heads: the distressed estate of Gods Church abroad, the multitude and malice of our enemies, diuisions and contentions amongst our selues; the great abominations of the Land: all these (I say) and many others should moue vs to weepe and mourne. Oh let vs wash our beds, and water our couch with our teares: and thus sowing in teares, we shall reape in ioy. Let these be the causes of our teares; these are the times of mourning. wash your faces with water, and couer the Lords altar therewith, take heede vnto thy selfe, for they which now laugh shall one day weepe. Oh, blessed is the shedding of such teares, producing the fruits of celestiaall comfort. One weepeth in sicknesse, another for oppression, and worldlings for worldly causes; but it is thou O righ-

righteous soule, which shalt receiue profit by the teares, in the purifying of thy minde.

For Reprehension, vnto such as either mourne not at all, or *Vse 2.*  
mourne not aright: many mourne not at all, neither for their owne sinnes, nor for the abominations of the Land: Who weepeth when he heareth God dishonoured? whose eyes stand full of water, at the Apostacie of thousands in following the Beast, which are marked in the forehead for destruction? who mourneth, that our greene trees dye and wither, and that we which are aliuie, are but dry branches? who weepeth for himselfe? who weepeth that he cannot weepe enough? we are for the most part hard hearted, vnacquainted with this holy exercise: some weepe not aright, as hypocrites, and other worldlings for worldly causes.

For Consolation, vnto all such as exercise this holy dutie: *Vse 3.*  
thou weepest at euening, thou shalt haue ioy in the morning; thou shalt be marked with the letter *Tau*, and preserued, *Ezek. 9.4.*  
when others shall be destroyed: thy teares shall not be shed in vaine, the Lord doth behold them, the Lord doth regard them; the Lord will bestow vpon thee thine hearts desire.

Thus ye haue heard that God did require of his people (as he doth now of vs) to testifie their vsfained Repentance, with fasting, with weeping, and with mourning: that as formerly they had multiplied their sinnes, they might now multiply their sorrow for them; and as formerly they had reioyced in their sinnes, so now they might weepe and mourne for the same; that as formerly they had pined their soules by sinning, they might now abstaine from all their former delights, punishing their bodies with fasting, with weeping, and with mourning. Hence two other points may be obserued.

1. That great sinnes require great sorrow and lamentation.
2. That a sorrowfull spirit ought to accompany a penitent heart.

For the first: Great and generall offences require a great and generall sorrow and lamentation. The *Israelites* being o-



**Iudg 20.26.** uercome by the *Beniamites*, fasted and prayed all the day vntill the euening, and the day following they obtained the victory: our priuate and publike sins, require priuate and publike humiliation, that we may vanquish our finnes as they did their enemies.

**Reas. 1.** The Reasons hereof are these two. 1. That there may be some proportion betwixt our finnes and our sorrowes: that great sins, and great sorrowes, much sinning, and much mourning may follow the one vpon the other. 2. That both we

**Reas. 2.** may be the more prouoked to repent, and the Lord more moued to pardon: the more sensible our sorrowes are, the more feruent are our prayers, and the more feruent our prayers are, the more doe they prouoke Gods loue towards vs: this kinde goeth not out, but by prayer and fasting; if our sorrowes are sensible, our prayers earnest, our groanes strong, then thine heart is acceptable vnto the Lord.

The Vses hereof are twofold.

**Vse 1.** For Instruction: In expressing our Repentance, we must vndergoe many sorrowes: our life must be filled with feare, our heart with sorrow, our comforts with mournings, we must suspect our eating, lest we take too much delight therein; we must doubt our actions, lest they proue hurtfull; we must bridle our naturall affections, lest they exceede measure; hauing alwayes a care to run the way of Gods Commandements.

**Vse 2.** For Exhortation: We haue sinned much, oh let vs repent much; if we be children, let vs now fast, weepe and mourne: if *Uriah* would not rest in his bed, till *Ioab* and the Lords heaft were at rest, then I exhort you now in the feare of God, fast, weepe, and mourne now in this time of misery, and rest not in this time of trouble, in these dangerous dayes. I doe not say that the Bridegroom is taken from vs (although we deserue it) but it is to be feared that our Candlestick shall be remoued; for there is now more time spent in feasting then in fasting, in laughing then in weeping, in reioycing then in mourning: our finnes cannot otherwise be put away, God iudgements otherwise be remoued, but by fasting, weeping and mourning.

But

But alas our Tauernes and Alchouses, our Stewes and Stages are often fuller, yea at all times more frequented, then our Churches: our peace maketh our liues licentious, our manners monstrous, and our names odious. The Lord amend it.

For the second. A sorrowfull spirit ought to accompany a *Doct.* penitent heart: hence the Apostle *Paul* saith, *Godly sorrow* 2 Cor. 9. 10. *worketh Repentance, neuer to be repented of.* This seeking is not in many in these dayes; and therefore it may be accounted a wonder; but it may be more admired, that we haue so much preaching, and so little practise. The Medicine that worketh most forcible, causeth greatest paine, and speediest cure; euen so the blood of Christ, doth most sweetly wipe away our sins, when we are most pricked in conscience; marke this, you which haue neuer wept one teare for your finnes; without Repentance there is no saluation; without godly sorrow there is no repentance; without prayer there is no godly sorrow: this followeth vpon a sense of Gods anger for our finnes.

The Reason hereof is this; because there is no coming *Reason.* to Christ, vnlesse we finde our selues oppressed, then we haue most accesse vnto Christ, when we haue most sorrow: and thus the Lord doth temper our estate, that when wee are lost in our selues, he findeth vs, for his strength is perfect in our weaknesse. O happy sorrow which draweth vs to our God? as a guide it leadeth vs; as a broome it sweepeth the passage; it craueth pardon, and openeth the gate of Christs mercy, and lendeth vs wings to flye thereunto: as in the winter most raine falleth, so in distresse there is greatest comfort.

The Vses hereof are twofold.

For Instruction: then we are in greatest danger, when we *Vs 1.* are least sorrowfull; worldly medicines (playing, dancing, drinking) are not fit for those heauenly sores. Drinke is good, but not for them which haue eaten poyson; so mirth is good, but not alwayes. It must be at some times banished with fasting, weeping and mourning, neither must our mourning take away hope of pardon (which is the estate of the wicked,

for, if we doe truly mourne, Gods anger shall be turned away, he will pardon vs; our faith (though weake) maketh vs victorious: as there may be life in the body, though not perceived; so there may be in the soule, though not discerned; as it was in *David*, who said, *This is my death*, yet recovered both his health, and ioy in the holy Ghost.

For Exhortation: let vs by true sorrow for sinne, testifie our true Repentance: by this purgation we shall recover health, though the paines of true Repentance exceede the paines of the body: and for this cause good men are said to suffer hell in this life, yet assure thy selfe of heauen in the life to come; mourne and weepe, though God for a time delay, yet he heareth thee, and will grant thy requests. Our Saviour saith, *Father I thank thee, that thou hast heard me*: and yet at this time *Lazarus* was not raised. Marke this well, that we must also be ready to beleue that God will grant that which wee aske as we are ready to demand and pray for the same.

To draw to an end: As the Lord by his Prophet required of the *Jews* to turne vnto him with all their heart, with fasting, weeping and mourning, that they might preuent those iudgements which were threatned against them: so also at this time, he requireth this dutie at our hands, he requireth our turning; euen an holy reformation of our corruption, whereby we must be sorry for euill doing, and more carefull to admonish others by our fals, and to preuent sinne in our selues, and more wise to auoid the occasions thereof. If wee finde more cheerefulnesse in troubles, more patience in waiting vpon God, more care to make our enemies Gods friends, taking to heart sinnes of the time; more sorrow for sinne, then crosses; if we feele an increase and growth of grace, with a longing desire for our perfection in glory: these are certaine and vndoubted tokens of our true conuersion vnto the Lord; which is the onely meanes to remoue those iudgements which lye vpon vs, and preuent those which hang ouer our heads.

For this cause let vs try and examine our selues, what wee finde with n vs which may condemne vs. To this effect, let the heart which is the seate of the affections speake to euery one of vs, or more plainly let conscience now speake boldly to all sorts of people (for the heart is still put for the conscience amongst the Hebrewes, they hauing no particular word for it, so that a pure heart, and a pure conscience are equiualent tearmes, as diuers places of scripture confirme) telling them both whererein they doe amisse, and likewise what God doth require of them.

And thou, oh Conscience, that thou maiest execute thy office aright; speake in the language of Canaan, spare no mans person, tell euery one of their sinnes. What conscience ought to tell.

Goe vnto all Christian Princes, will them to tread in the scope of *Iosiah*, by weakning the power of Antichrist, pulling downe the high places, spreading Leuites throughout their land to preach the word of God, that godlines may bee maintained and sinne punished. Princes.

Goe vnto the Nobilitie, and tell them, that there is no true Nobility without a good conscience. The Nobles.

Goe to the Counsellors, and Iudges, and say vnto them, that Magistrates must be men of courage: fearing God, louers of the truth, and haters of couetousnesse, that they ought to abandon *Balaams* wages, and shake all bribes out of their laps. Iudges.

Get thee to the tribe of *Leui*, Say, lay hand suddenly on no man, bid them that they deliuer the whole counsell of God, though some with *Demas* embrace the world, and others with *Iudas* betray their master; let them cry in the eares of all men, and shoot the arrowes of Gods vengeance against the brazen faces of impenitent sinners. The Ministry

Goe to the Gentry, tell them that Gentility consisteth not in cutting of a card, casting of a die, marching of a cocke, or in hollowing after a dismall cry of hounds, or in buying and selling spirituall livings, but in liuing vpon their own in the feare of God. The Gentry.

Goe

Tradefmen.

Goe and tell Tradefmen, that they must make an equal measure and iust ballance, and that they keepe a good conscience abroad and at home: Let labourers take this to heart, for if the Lord did not often crosse men in their tillage, they would euen worship their Ploughes.

Papists.

Goe, and tell the *Romanists*, that there is no true and vp-right conscience kept by blowing vp Parliament houses, murdering of Kings, or causing their subiects to rebel against them.

Iewes.

Tell the *Iewes* that the Messiah is come, in whom, if they doe not not beleue, they cannot be saued.

All wicked  
persons.

Goe, terrifie all wicked persons; tell the Swearer, that the flying Booke full of curses shall light vpon him: the Sabbaoth-breaker, that there is no rest for him in heauen: Whoremongers, that the Lord shall iudge them: Murtherers, that murther cryeth to the heauens for vengeance: Lyars, Drunkards, Gluttons, Epicures, Deceiuers, &c. meet with them all (for thou canst haue acceffe vnto them at all times) strike, wound, and terrifie the whole crew of them: hunt them from lurking places, that they may be turned from their euill wayes, ere they be turned to eternall torments.

Oh, let vs in time returne vnto the Lord, before destruction come vpon vs: let vs not in this time of peace, abuse Gods mercies, resisting the law of righteousness. This was the losse of those famous Churches in *Gracia*, and *Asia*, this may be our lot; it may come to passe (and we may iustly feare it) that others may say of this Land, as we now of theirs, there were Churches, but are not now; there was the Gospell preached, but is not now. The Lord giue vs eyes that we may be wise in time, and repeat, in that we haue fallen from our former loue.

Be not vnthankfull for your Peace, lest it be turned into Warre; be not proud of your benefits, lest you be stripped of your ornaments: be not secure in your glory, lest you bee put to sorrow. Let vs all pray for true conuersion vnto the Lord, and that our Peace may continue: Let God be our Gouvernour, let the Saints dwell with

amongst vs; let the Churches be our Courts; let the Preachers be our Councell; let Religion be our exercise; let Prayers be our weapons, and Faith our shield, and holinesse our armour: Let vs root sinne out of our hearts; let vs wash all the spots of euill from our liues: let vs cast downe all the Castles of the Diuell in our Land; let vs driue away whatsoeuer worketh vnrighteousnesse. Those are the teares which the Lord desireth, euen such as proceede from the conuersion of the heart.

Let Prince and people, Clergie and Laitie, mourne with speede, for the Lord is gone out against vs: weepe old men and women; weepe young men and maides; let vs all mourne, for the day of the Lord is at hand, and is come already. Therefore now turne with fasting, weeping, and mourning; let it be in greater measure at this time, then hath beene formerly, because Gods anger is in wonderfull measure kindled against vs. Let sorrow be our songs; and if we doe truely mourne, then I say with *Chrysostome*, as after a great raine, the ayre becommeth cleare and pure; so after a shower of teares followeth the puritie and tranquillitie of the minde. So shall the Prophecie of *Danid* be fulfilled in vs, that although the troubles of the righteous are many, yet the Lord deliuereth them out of them all. Such as weepe sowe precious seede, and shall (doubtlesse) reioyce in bringing home their Sheaves: if wee sowe in teares, wee shall reape in ioy; for Christ shall wipe all teares from our eyes, and shall bring vs at length to a

*Sicut post reben-  
mentis imbrēs  
mundus aer ac  
purus efficitur,  
ita & post la-  
chrymarū plu-  
uiā serenitas  
mentis sequitur,  
atque tranquil-  
litas. Chrys. su-  
per Matt.  
Psal. 34. 19.*

Citie, not made with hands, but eternall in the heauens,

*Raoul. 22. 5.*

where there shall be no night, neither candle, nei-  
ther light of the Sunne, for the Lord God  
shall be our light, and we with the  
Saints shall reigne for  
euer and euer.

FINIS.